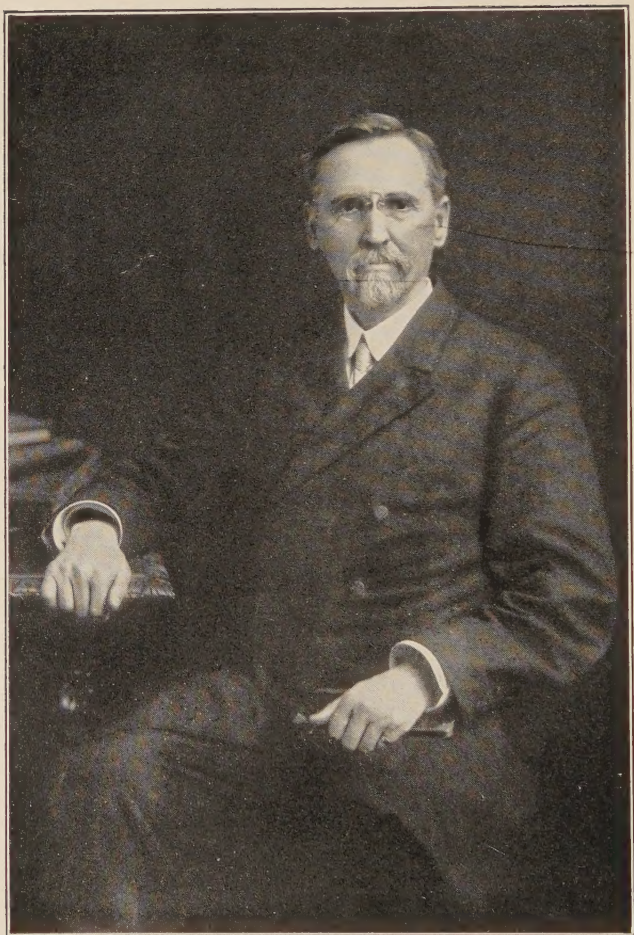


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ADNA BRADWAY LEONARD

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AUTOBIOGRAPHY

OF

A. B. LEONARD, D.D., LL.D.

Corresponding Secretary Emeritus

For twenty-four years Corresponding Secretary of the Missionary Society
and Board of Foreign Missions of the Methodist Episcopal Church.

INTRODUCTION BY

BISHOP LUTHER B. WILSON

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THE METHODIST BOOK CONCERN
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A. B. LEONARD

DEDICATED

TO THE MEMORY OF MY BELOVED WIFE,
CAROLINE AMELIA LEONARD, FOR THIRTY-
EIGHT YEARS A CONSTANT INSPIRATION
TO MY MINISTRY AND THE CENTER OF
MY HOME CIRCLE. SHE WENT AWAY
AUGUST 31, 1899, BUT THE MEMORY OF
HER LOVING, DEVOTED LIFE REMAINS
A SWEET INCENSE. "HER CHILDREN
ARISE UP AND CALL HER BLESSED; HER
HUSBAND ALSO, AND HE PRAISETH HER."



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INTRODUCTION

AT the General Conference of 1888, held in the city of New York, the Rev. A. B. Leonard, Doctor of Divinity, was elected as one of the corresponding secretaries of the Missionary Society of the Methodist Episcopal Church; and at the General Conference of 1912, in Minneapolis, Minnesota, Dr. Leonard declined reelection as corresponding secretary and was honored by a unanimous election as corresponding secretary emeritus. Thus it happens that in length of service in this great office Dr. Leonard has outrun all of his predecessors and associates.

The measure of an office in respect of responsibility and opportunity is not by any means invariably the measure of him who occupies it. Indeed, the choice of the church in such matters is necessarily somewhat experimental. No matter how well qualified for positions previously held one may have shown himself, a judgment as to equipment for other service does not commonly have finality of conviction; and it is altogether probable that when the General Conference registered its judgment concerning fitness for office by the election of Dr. Leonard there was question as to his ability to meet the demands of the place. He had succeeded in the pastorate and in the presiding eldership. He had evidenced his ability as a leader of men; but would he meet the requirements of the new office as he had met the demands of the places previously occupied? An old writer has given sage counsel in the words, "Let not him who putteth on the armor boast himself as he who taketh it off." Not only would there be doubt in the minds of the onlookers, but there would be questioning also in the heart of him

who sets out upon new and difficult tasks. But long ago the question mark was taken away; doubt was vanquished, and in the mind of the church Dr. Leonard took his place with Durbin and Harris, great administrators of great office.

Let one recall the many-sidedness of the task in such office: He must know something of the field, perhaps not fully, and yet sufficiently in detail to appreciate the particular burdens and cares of those who stand as representatives of the home church amid the difficulties of fields remote. He must know men and be able to supply in his own thinking those facts which are not always written down, and which yet must be remembered if there is to be a well-balanced judgment.

As to the missionary and the success of his mission there must be a knowledge of world-movement, of expediency in spiritual campaign, of holy strategy, a knowledge of those values which in the exchange are sensitive to national and international conditions, and so are in almost constant fluctuation. He must have knowledge of the church at home; must measure not only with discrimination, but also, as far as may be, with accuracy the factors of possibility and probability, so that in appeal there shall be that indefinable element which shall inspire to utmost endeavor, but which also shall avoid the paralyzing effect of a call to tasks impossible.

How wise one needs to be How patient! How skillful in the holy art of persuasion! What necessity is laid upon a great soul ambitious for the Kingdom to wait upon the King and seek to know his mind! How difficult it seems sometimes to have the tides of holy passion surging in persistently. How difficult it is when those tides of holy passion surge to speak in tempered word, limiting appeal by the careful measurement of discretion.

There were visions in the apostolic times which the apostles could not disclose. It is quite possible that even unto this present there are such visions—visions radiant, glorious, which, however, reveal themselves only suggestively. It would seem almost inevitable that one who carries on his shoulders the names of all the world's tribes—like a high priest with a great world commission—though he be but a man, if he look at the world's sin; if he listen to its wail; if, driven by conscious need, he shall draw close to the King and look upon him, listen to him, there must be great hours of quickened sensitiveness, of quickened faith—so sacred that one can hardly dare tell the story of it—but they witness to themselves in zeal and uttermost devotion.

Dr. Leonard does not show to his readers the place where he went apart with the Master; does not point out the path to those hills of observation from which he caught sight of the world's poverty and hopelessness; but you know that he did climb these hills; you know that he did go apart with his Lord, not so much because of anything he has written concerning himself, but because of that record of long service—unwritten, perhaps, but remembered by all who were privileged to know him in the incumbency of the missionary secretaryship.

The story which has been written will be read not only for the story's sake but also for the sake of him who tells the story; for the sake of him who through all those long years of responsibility and privilege wrought with such well-ordered endeavor to bring to pass those great achievements which adorn the record of the years in which he toiled and which inspire the hope of still larger achievement by those who come after him.

Dec. 24, 1914.

LUTHER B. WILSON.

FOREWORD

THE army of Israel was engaged in a great battle with the army of the Philistines. In the stress of the battle, when the army of Israel was filled with fear and the prophet Samuel was offering a lamb as a "burnt offering, wholly unto the Lord," "the Lord thundered with a great thunder on that day upon the Philistines and discomfited them." As an expression of gratitude and thanksgiving, "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (1 Sam. 7. 12). The word "Ebenezer" means "the stone of help." By setting up the stone Samuel planted a memorial, not only to the fact of the Lord's interposition in the battle at Mizpeh, but also to his constant care during the entire history of Israel to that day. In this volume I plant my "Ebenezer"—my "stone of help"—as a testimonial to the divine helpfulness in my life, for hitherto the Lord hath helped me.

All my life I have had a peculiar aversion to talking about myself, and have made it a rule to eliminate the personal pronoun "I" in writing, in sermons, and addresses, as far as possible, but in an autobiography one's personality must have a large place.

The volume is divided practically into two parts, the first part giving an account of my early life and itinerant experiences as a Methodist preacher, covering fifty-one years, and part second of my record as corresponding secretary of the Missionary Society and Board of Foreign Missions of the

Methodist Episcopal Church, covering twenty-four years. In the second part it is the purpose of the author to sketch the conditions that existed on the foreign field at the time his visits were made, and to give some account of the successes achieved rather than to write a history of the founding of our missions and their development. *Missions and Missionary Society*, by the Rev. J. M. Reid, D.D., contains a full account of the founding of our missions in Africa, South America, China, Europe, Southern Asia, Mexico, Japan, and Korea, and of their earlier progress, while numerous volumes and magazine articles, written by missionaries, give full information of their development in later years. The author will have accomplished his purpose if he shall succeed in giving his readers a somewhat realistic vision of conditions as he saw them, and prospects of speedy and worldwide success, which are brighter and more inspiring to-day than ever before, since the Master said to his followers: "Go ye into all the world and preach the gospel to every creature."

A. B. LEONARD.

CHAPTER I

PRELIMINARY

MANY personal friends, ministers and laymen, have urged me to write the story of my life, but to me it hardly seemed to be worth while. The story is one of special interest to myself and family, but whether it will be of sufficient interest to the Methodist Episcopal Church and to the general public to justify publication is a question I have not been able to solve to my own satisfaction.

However, after much thought and with considerable hesitation I have concluded to attempt the task, with the hope that it may prove helpful to those who, like the writer, live among the common events of life, and toil, for the most part, in obscure places.

To write an autobiography may seem to be an evidence of vanity, but it may also cause a sense of humiliation, because of many failures of which the author in this instance is deeply conscious. But it is probable that a life story can be better told by the one who has lived it than by one who has only looked upon it from without. In what follows I shall try to be true to the facts as they have transpired, and I solicit charitable consideration by the reader.

FAMILY HISTORY

In my family genealogy there were none of the so-called royal or noble blood—no dukes, counts, or lords. The glory of my ancestry is in character, not titles or great

wealth. Five generations ago my paternal ancestors were probably in what is now a Rhine province of Germany, and at about the same period my maternal ancestors were on the green hills of old Ireland. My paternal and maternal ancestors emigrated to America during the latter half of the eighteenth century, the former settling in Loudon County, Virginia, and the latter near Morgantown, in what is now West Virginia. About the year 1800 Nicholas Leonard moved from Loudon County, Virginia, to the western reserve in Ohio and settled in a wilderness in Trumble County, now Mahoning County, near what is now the village of Ellsworth Center, where a farm was cut out of a heavy forest and where a family of eleven children was born and reared—seven sons and four daughters. At a somewhat later period, when my mother was nine years old, her father, Solomon Davis, moved from near Morgantown, Virginia, to Columbiana County, Ohio. His family consisted of five sons and four daughters.

My father, John Leonard, second son of Nicholas Leonard, was born October 8, 1801, and my mother, Nancy Davis, April 8, 1804. They were united in marriage November 6, 1823. Their first home was a log cabin in the oak woods near the northern boundary of Berlin township, then Trumble, now Mahoning, County, Ohio. When the farm of about fifty acres had been well cleared it was sold and the family moved to near the southern boundary of the same township, where a second cabin was built and a farm of fifty-seven acres was cut out of the beech woods. I have heard my father say that in Berlin township, with his own ax, for himself and others he cleared one hundred acres "smack smooth." Little wonder that he died at the age of fifty-one. In that second cabin I was born, August 2, 1837. It was indeed a unique structure. I see it now,

made of round logs, as they were felled in the woods. It was roofed with clapboards about four feet long and about six inches wide, riven of oak, with an iron tool, called a "frow," by my father's hands. The clapboards rested upon poles running lengthwise, sloping upward with the gables and held in place by weight poles. There were a door and window in each of the sides north and south, and a window in the east end, while in the west end there was a great brick fireplace and chimney. What fires flamed there on winter evenings! There mother cooked our meals in iron pots, suspended from a "crane" above the burning logs, and baked bread, biscuit, and pies in a tin reflector, which stood on the hearth close to the glowing coals; and were there ever such loaves, biscuits, and pies as mother baked? By the light of the fire on winter evenings she spun thread from flax held by distaff of spinning wheel, operated by foot and treadle, father meanwhile sitting on the cobbler's bench repairing shoes for the household. That was my home, and, best of all, it was a Christian home. In quiet hours I often hear the voices of my father and mother singing a familiar hymn and the earnest prayers that ascended from the family altar to the throne of grace. If I were an artist, I could paint it all—the cabin, including the knots on the logs, mother at the spinning wheel, father on the cobbler's bench, and the whole family at the family altar. How unfortunate the children who grow up in homes where they never hear the Scriptures read, hymns sung, or prayers offered in family worship!

The family consisted of father, mother, and seven children—five boys and two girls: Mary, Plimpton O., Jesse, Absalom Willie, Adna Bradway, Solomon Davis, and Sarah Ann. At the age of seventy-seven I am the only surviving member.

CHAPTER II

BOYHOOD YEARS

It was my good fortune to be born and bred in the country and to become thoroughly acquainted with farm life. At the age of twenty-one there was no kind of farm activity as then carried forward, from the building of a rail fence to running of an eight-horse threshing machine, with which I was not familiar.

At the time of my birth, and for several years thereafter, the public school system was poorly organized in Ohio, and in many neighborhoods only subscription schools were available. The first schoolhouse I ever saw was built of logs on our farm, only a few rods north of my cabin home.

A SAD EVENT

When in my sixteenth year my father died. The day of his departure still remains in my mind as one of deepest gloom. It was an event so unexpected that it seemed impossible. A few years previous a new house had been built on an elevation near the public highway and a twenty-five-acre tract had been added by purchase to the farm on its northern boundary. The new house, while modest, was ample and commodious; the farm was well improved, productive, and well stocked with domestic animals. Father and mother were in middle life and were looking into the future with a reasonable expectation of years of comfort and prosperity. Now, suddenly, all was changed. Father

having passed away, without making a will, an administrator was appointed. The personal property was sold, and later the farm also. The family was scattered and I went out to make my way in the world. The two following summers I worked for a farmer, the first for eight dollars per month of twenty-six days, and the second for nine dollars per month. Meanwhile an older brother had gone to the northern part of Indiana, at that time a vast forest, with settlers here and there, living usually in cabins and opening up farms. I decided to join him and found my way into the "backwoods" of Marshall County, five miles east of Plymouth, then a village of a few hundred people, now a town of several thousand. There I passed the winter, toiling from dawn to dark in the heavy forest for the munificent wage of eight dollars per month.

Spring came, and having become acquainted with a family that was going to Illinois, I accepted an invitation to accompany them. The journey was made in a covered wagon drawn by two horses, sometimes over "corduroy" roads to a point in Bureau County, near what is now the thriving town of Sheffield. The summer was spent in corn-fields and harvest fields. In the early autumn of 1855 I was attacked by that enemy then supposed to lurk in the newly plowed prairie, known as fever and ague. Did the reader ever have it? If you have, I need not describe it. If you have not—well, "Where ignorance is bliss, 'tis folly to be wise." Plans that had been made to remain for at least another year were shattered and I returned to Ohio to be nursed by my mother. February 14, 1856, my youngest brother, a boy of sixteen, after a brief struggle with typhoid pneumonia, died. The blow was stunning. Of five brothers he was the only one that had given his heart and life to God. About two weeks after his death,

in a revival held in a small church by the Rev. John Wright and the Rev. J. C. High, assisted by "Mother Riley," an evangelist, in the village of Limaville, Stark County, Ohio, still used as a house of worship, I was converted.

My conversion was of the old-fashioned type. Sitting in the back part of the church, I was approached by a boyhood friend, the late Rev. E. M. Wood, D.D., for many years a member of the Pittsburgh Conference, who but recently received his immortal crown, who asked me if I did not think I ought to seek religion. I promptly answered "Yes," for I was under deep conviction. The next question was, "Ought you not to seek religion now?" and I answered, "Yes." He accompanied me to the "mourners' bench." There followed a period of three days of conscious spiritual blindness, and then a new, divine light broke upon my soul. Afterward I came upon Charles Wesley's lines which give fitting expression to what I then felt for the first time :

Long my imprisoned spirit lay,
Fast bound in sin and nature's night.
Thine eye diffused a quickening ray ;
I woke, my dungeon flamed with light.
My chains fell off, my heart was free ;
I rose, went forth, and followed thee.

CHAPTER III

CALL TO THE MINISTRY

My call to the gospel ministry was distinct and clear at the age of about twelve years. It was not a call that originated in any human source, for no one, not even my good mother, had ever suggested to me that I should enter such service; nor was it an idea that had its origin in an overwrought imagination. The thought of it was most unwelcome and I vainly tried to drive it away. In the dusk of an autumn evening, walking along the highway that led from the farm upon which I labored to the home of my mother, burdened with my call, I came to a bushy-topped hickory tree, where I sat down to rest and think. All day I had followed a harrow over a rough field, and I was tired and depressed. This is the way I talked to myself: "Why am I tormented with the feeling that I ought to be a minister of the gospel? I have no education except what I have obtained in a country school, and even that is very limited. I am a poor boy and must earn my own living. It is not possible to secure the necessary preparation. This is a boy's whim, and I will have done with it forever." I arose and went on my way, feeling that I had settled one question at least—whatever else I might be, I would not be a minister.

But my conversion unsettled the question that I thought had been settled once for all. Indeed, it came up now with far greater urgency than in my earlier years. I tried again to put it away by making arrangements for secular employ-

ment, which soon fell to pieces. Then I said, "Lord, if thou wilt open the way, I will walk in it." The way was opened and made plain.

My educational advantages had been very meager, and I determined to avail myself of such opportunities as were within my reach. I began with a term in a common district school, where I went over the ground of former years and prepared to enter high school, at Alliance, Ohio. For three years I went to school in the summer and taught district school in the winter. During this period my summer vacations were spent not at seaside or mountain resorts but in harvest fields, thereby increasing my scant financial resources.

ADMISSION TO CONFERENCE

When I was fairly well prepared to enter college as a freshman I was urged by my pastor, the Rev. D. B. Campbell, and presiding elder, the Rev. D. P. Mitchell, to forego a college course and apply for admission on trial into the Pittsburgh Conference. The Quarterly Conference before which I was examined was held at Mount Union, then a village, now a part of the thriving town of Alliance, Ohio, and the seat of Mount Union-Scio College. The president of the college, the Rev. O. N. Hartshorn, and several professors were members of the Conference, and all stoutly opposed my recommendation. I have a very vivid recollection of that cold February night when I stood on the church doorstep, shivering while my case was under consideration. When the vote was taken a majority favored my recommendation. Alliance Circuit then consisted of eight appointments, and the Mount Union contingent was outvoted. It was reported that the main reason urged by Dr. Hartshorn and others against my recommendation, was that I should

by all means take a college course, and that they could not vote to recommend a candidate they would not be willing, by reason of so limited an educational equipment, to accept as junior preacher on Alliance Circuit. Long ago I came to the conclusion that President Hartshorn and the professors were right, and that it would have been wiser for the Quarterly Conference and better for me to have followed their advice. I then formed a purpose, which I steadily pursued, under great difficulties and embarrassments, namely, that some day I would win recognition of Mount Union College. As time went on I tried to keep myself abreast of the best literature obtainable—scientific, philosophical, and theological. I pursued the Conference course of study diligently, but did not stop there. When, in 1878, the Chautauqua Literary and Scientific Circle was formed, I organized a circle in Grace Church, Dayton, Ohio, of which I was then pastor, and my wife and I became members. In 1882 we graduated with the first class that came out of that institution. On the wall of the room in which I write, those diplomas have an honored place. They represent, in outline at least, four years of hard work, covering a college course fairly well.

In 1881, twenty-one years after I entered the Pittsburgh Conference, and when I was presiding elder of the East Cincinnati District, Cincinnati Conference, I was graduated *pro merito* and received my A.M. degree.

CHAPTER IV

ITINERANT EXPERIENCES

THE Pittsburgh Conference was held in Blairsville, Pennsylvania, March 21, 1860, under the presidency of Bishop E. S. Janes. At that session I was admitted on trial with a class of thirteen. At the close of the Conference, in the list of appointments, was the following: "Marlboro, D. B. Campbell, A. B. Leonard." Brother Campbell was in charge and I was junior preacher. I have always been thankful for that first year of my ministry. The preacher in charge was a wise, fatherly man, and he gave me advice that has been helpful through all succeeding years.

A FORTUNATE EVENT

Near the close of the Conference year the most fortunate event of my life transpired—I was united in marriage (February 19, 1861) with Miss Caroline Amelia Kiser, and God never gave any man a more loving, devoted, and helpful wife. As a mother she was intelligent, thoughtful, affectionate, and patient. Her portraiture is given in Proverbs 31. 10-31. As a pastor's wife she had few, if any, superiors. Although quiet and retiring, she drew women, girls, and children to her with the magic of her spiritual life, so that she became their confidential adviser in matters educational, domestic, social, and religious. She had an intuitive knowledge of people and was rarely if ever mistaken. She was my safest adviser concerning people of doubtful and valuable qualities. Her presence in the con-

gregation was my greatest inspiration, and she was my most sympathetic and helpful critic. She was the center of my home circle, idolized by all. She went away to the home above, "the house not made with hands," August 31, 1899. As she was crossing the line which separates the unseen from the seen she called back to the family group that stood at her bedside, "The valley is not dark; Jesus lights it!" There were born to us seven children, namely, May Ida, Lillian Ada, Eva Amelia, Asbury Osman, Lena Ann, Adna Wright, and John Wilbur. Two of these, Eva Amelia and John Wilbur, went away when they were babes, the former at the age of five months and the latter at seven. To complete the genealogical record, there are at this writing eight grandchildren—three grandsons, five granddaughters, and two great-grandsons.

My second appointment was Allegheny Circuit, consisting of four country churches, contiguous to Allegheny City, Pennsylvania. Whether Hopkins Chapel, Franklin, and Nevil Island are still maintained as places of worship I do not know, but Jack's Run many years ago became Bellville, a thriving suburb of what was Allegheny City, now a part of the city of Pittsburgh, where there is a commodious, modern house of worship, accommodating a strong Methodist Episcopal Church.

THE CIVIL WAR

April 11, 1861, Fort Sumter, in Charleston harbor, South Carolina, was fired upon by the Confederate forces, which act marked the beginning of the Civil War. Then followed the call of President Lincoln for seventy-five thousand volunteers, and on July 21 of the same year the first battle was fought at Bull Run. At the close of a Sabbath afternoon service at Hopkins Chapel the news was re-

ceived of the defeat of the Union forces and their retreat toward Washington City. Fortunately, the Confederate army was so demoralized that it was incapable of pursuing its retreating foe, and Washington City was spared the humiliation of capture.

The battle of Antietam, which resulted in the defeat and retreat of General Lee's army across the Potomac into Virginia, was fought September 17, 1862. A few days later I accompanied a friend to Washington to visit his brother, who was found in a hospital camp near Fairfax Court House, Virginia, several miles south of the capitol. Every available building belonging to the government, including the capitol, was converted into a hospital and was filled with wounded soldiers from the battlefield of Antietam. One morning I visited the White House grounds and had my first and only sight of President Lincoln, who spent the summer nights at the Soldiers' Home, some three or four miles distant. I happened to be near the front entrance when a carriage was driven up, guarded by a squad of cavalry, from which the President emerged and quickly passed into the door. There remains with me a vivid memory of his appearance—tall gaunt, and bent, with the saddest face I have ever seen.

I remained on Allegheny Circuit for two years. the limit of pastoral service at that period, and was assigned, March, 1863, to Butler Circuit, twenty-five miles north of Allegheny City.

These were the darkest days of the Civil War. January 1, 1863, the Emancipation Proclamation was issued as a war measure, setting free four million slaves. Carpenter's Six Months at the White House says that Secretary of State Seward took the immortal document to the White House and spread it upon the President's desk, who picked

up the pen specially provided for the memorable occasion, moved it to the place where his name was to be inscribed, and laid it down. He picked it up and laid it down a second time. Mr. Seward, who was watching the President's movements with special interest, said, "Mr. President, why do you falter?" Mr. Lincoln said: "I have been shaking hands with the people all the forenoon and my hand is nearly paralyzed. If my name goes into history, it will be in connection with this act and my whole soul is in it. If my hand trembles, they will say, 'He hesitated.'" Taking up the pen the third time, he wrote his name in a bold, steady hand.

My boyhood home was in a Quaker neighborhood, near Salem, Columbiana County, now Mahoning County, Ohio, in antebellum days a well-known station on the "underground railroad," over which fugitive slaves were transported by night from the Ohio River to Canada. What stories were told of slave hunters, captures, kidnapers, hair-breadth escapes, and safe arrivals on Canadian soil! At great woods and tent meetings, sometimes running through several days, I heard many of the great abolition agitators—William Lloyd Garrison, Frederick Douglass, Parker Pillsbury, Henry C. Wright, Oliver Johnson, and many others. Anti-slavery meetings were held in schoolhouses, halls, and churches and always with a free forum. What clashes there were between anti-slavery and pro-slavery champions! Here is a single example of what often transpired: Miss Abbie Kelley, a woman of remarkable platform ability, was delivering an address in a large Quaker meetinghouse, in Salem. There was a Methodist preacher present who challenged some of her statements. The battle of words waxed hot. The preacher, when worsted in the fray, lost his temper and exclaimed, "Madam, you have

brass enough in your face to make a ten-gallon kettle." Quick as a flash the lady replied, "And you have sap enough in your head to fill it." The preacher was *hors de combat*. Having been reared in the midst of such influences, I was intensely opposed to slavery, and in perfect accord with the emancipation policy.

THE DRAFT

For some time volunteers were not numerous enough to make good the heavy losses sustained by sickness and battle. Congress enacted what was known as the National Enrollment Bill, which provided for drafting men for army service where volunteers were not sufficiently numerous.

To stimulate patriotic fervor the President enlisted the religious sentiment of the loyal people of the country by proclaiming April 30, 1863, to be observed as a Day of National Humiliation, Fasting, and Prayer. The town of Butler was noted for the large number of its citizens who were opposed to the war and in sympathy with the rebellion, known in those days as "copperheads." I announced a fast-day prayer meeting at 10:30 A. M., and a sermon at 7:30 P. M. I had up to this time followed the custom of all loyal ministers of praying for the President, the soldiers, and for the suppression of the rebellion, but had made no special deliverance concerning the policy of suppressing the rebellion by force of arms, having decided to make known my views on the approaching fast day. Considerable speculation was indulged concerning what the new Methodist preacher might say, and a rumor was in circulation that he would probably oppose the further prosecution of the war and favor settlement by separation. As our church edifice was small, accommodating only about two hundred, it was suggested that the service be held in the courthouse, which

would accommodate about six hundred, to which I consented. When the evening came the house was crowded. I announced as my text, Romans 13. 1, 2, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation," and proceeded to point out that human government is in all cases imperfect. Any form of organized government is better than anarchy. The Roman government in Paul's day, under Nero, was corrupt and oppressive, and yet he advised Christians to be obedient, as it was ordained of God; and were the apostle living in our day, he would urge Christians to be obedient to the United States government, as it is far superior to the Roman government even when at its best. Resistance to government might be by armed rebellion, as was then carried on by the Southern States, or it might be by the manifestation of sympathy for the rebellion by people living in the North. The penalty for resistance, whether by armies or by personal sympathy and influence, was "damnation," because in either case it was treason; and damnation meant destruction for the Confederate government and the wreck and ruin of war, while to Northern sympathizers it meant disgrace, ignominy, and shame. I quoted from Parson Brownlow's book on the rebellion: "A rebel has but two rights—a legal right to be hung and a divine right to be damned." There was no applause, but there was an exodus of several people from the hall.

DRAFTED

The draft that had been ordered came a few weeks later. Butler borough was assessed thirty-one men. Most of the

men who were fit for military service, and in sympathy with the government, had already enlisted and were in the Union army. A few took counsel together and decided to make no effort to secure the men needed by offering large bounties, and the draft was enforced. The draft for the boroughs and townships that failed to furnish their quota of men came off at Allegheny City, the headquarters of the provost marshal's district, which included Butler. When the names of the drafted men reached the town by telegraph, my name had the honor of being at the head of the list. A crowd had gathered at the telegraph office just across the street from my residence. When I appeared at my door a derisive shout came from the crowd which included several drafted men. I crossed over, shook hands with the drafted men, and congratulated them upon being honored with invitations to the front. The news that the Methodist preacher was among the drafted spread rapidly through the town, and there was great rejoicing among his enemies, which, however, was short-lived, as his friends promptly put up \$300, which was paid to the government to provide a substitute. I went to Allegheny City, the headquarters of the provost marshal's district, paid over the money, received my discharge, and returned to Butler to use the liberty my friends had so generously purchased.

CHAPTER V

ITINERANT EXPERIENCES

(CONTINUED)

AT the session of the Pittsburgh Conference, held in March, 1864, I was appointed to Alliance, Ohio, my first station. The house of worship was a plain frame building, erected many years previously on the edge of the village of Freedom. Subsequently the Cleveland and Pittsburgh, and the Pittsburgh, Fort Wayne, and Chicago Railroads were constructed, and their lines crossed a quarter of a mile southeast of the village, where a new town was laid out and named Alliance. The village became a part of the new town, leaving our house of worship on its extreme north-western border. Owing to the unfavorable location of the church edifice and the infrequency of the services, the congregation and membership had decreased, until what was once a strong country village church had become feeble, with a membership of about fifty. The town was growing rapidly. Other churches, more favorably located, were gaining, while we were falling behind. There were in our membership a few heroic souls who requested the presiding elder to ask the presiding bishop to make Alliance a station, pledging themselves to provide a comfortable support for the pastor. Having spent parts of three years in the Alliance high school, and having become personally acquainted with most of the members of the church, I was quite surprised as well as gratified when I learned that the official members had petitioned for my appointment to the

proposed station. In due time the station was established and I was put in charge.

REVIVALS

As I look back over the years spent in the pastorate it is especially gratifying to remember that not a year passed without a revival, resulting in some instances in many conversions, and always in promoting the spiritual life of the church.

At the beginning of my ministry I knew but little about "systematic theology," not having had the advantage of a theological training. In those days I was not troubled with the "higher criticism," and did not have much to say *about* the Bible, but tried to secure a knowledge of the *truths*—the great *spiritual truths*—revealed *in* the Bible and to preach those truths. These great truths when preached by one who has the passion of Christ for souls, will not fail to accomplish the salvation of sinners. The doctrine of eternal punishment is, I fear, too little emphasized in these days. When all else fails, the appeal to fear must be made. Jesus made that appeal, and his ministers should not neglect it. He said: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23. 29-33.)

But this awful doctrine can only be preached successfully out of a broken heart. The protracted meeting, held in the

church in Alliance in the winter of 1864-65, had been in progress two weeks. The congregations filled the house at every service. The interest was marked, but there were no penitents at the altar. On the second Sabbath evening, I emphasized the awful consequences of a sin-ruined life. The next morning I met on the street a gentleman, with whom I had become personally acquainted, who attended my church regularly, though not a Christian. We greeted each other cordially as we passed, but stopping suddenly, he called my name. I turned around and as he approached, he said, "I think you made a mistake last night."

"In what?" I inquired.

"Well, you talked about people going to hell, if they are not converted. Nobody believes that doctrine in these days and you will damage your popularity if you preach that way."

I replied: "I have been preaching every evening for two weeks, and this is the first comment I have heard. I think you must have been hurt by what was said last night."

He replied, "No, I was not hurt, but I am your friend, and I do not want you to damage your popularity."

I answered, "I am encouraged."

I was in a state of deep depression. The criticism of my friend entered my soul like a ray of light piercing the gloom. I was sure I had struck the right theme. I returned to my study, prepared a sermon on future punishment, and preached it that night, but without any visible results. The next morning I met my friend at almost the same spot on the street as the morning previous and he exclaimed with manifest agitation: "I tell you, you will ruin your reputation as a preacher if you continue to preach that way. I heard a lady say last night as she was passing out of the house, that she had been seriously thinking of joining your

church, but, 'Leonard can't frighten me into becoming religious.' "

I replied: "You were evidently badly wounded last night."

"No," he answered, "I am not wounded, but I am much concerned for you and your popularity."

I was greatly encouraged and was willing to take all the chances on the question of my popularity. That day another sermon was prepared on the same theme and preached that night. An invitation was earnestly given to sinners, but there was no response. I knelt at the mourners' bench alone and prayed. During the prayer, sobs were heard in the congregation. I arose and said: "If any desire to seek the Lord, let them come to this altar." They came from all parts of the congregation, and the altar was filled from end to end, and among the number were my friend, who was so anxious about my popularity, and the woman who was not going to be frightened into becoming religious, and both professed conversion and joined the church.

During my pastorate of two years at Alliance, Ohio, a revival spirit prevailed. The old house of worship was disposed of and a new edifice was erected at a central point and so far completed as to allow the basement to be used as a place of worship. The corner stone of this building was laid by Dr. T. M. Eddy, editor of the Northwestern Christian Advocate, and Dr. S. H. Nesbit, editor of the Pittsburgh Christian Advocate. April 30, 1896, when on my way to General Conference at Cleveland, I made the address and laid the cornerstone of the present commodious church edifice, in which a strong congregation is housed.

PREACH THE WORD

Ministers of the gospel are sent out to preach the *word*. Paul's charge to Timothy was: "Preach the word; be in-

stant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4. 2). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2. 15). Nearly fifty times in his epistles Paul uses the word "truth" to represent the gospel of Christ, as the "power of God unto salvation." He declared that he had "renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves [himself] to every man's conscience in the sight of God" (2 Cor. 4. 2). Above all else, ministers should be *preachers* of the Word. They ought to be good "mixers" in society, good pastors, wise counselors, for young and old, but first of all *preachers*. Let the people say anything they may about him that is not immoral, but they should never have reason for saying he *cannot preach*. He is called to *preach*, and if he cannot *preach*, he is as a prophet of God a failure. Every congregation should be justified in saying, "Our minister is a *preacher*." But what shall he preach? Jesus said, "Go into all the world and preach the gospel to every creature." Paul said, "Preach the word; rightly dividing the word of truth." It is not important to preach very much *about* the Bible, but it is all important to preach the saving truth, contained *in* the Bible. Neither is it important to preach much *about* Christ, but it is vastly important to preach "Christ crucified," the "power of God and the wisdom of God." It is to be feared that there is too much preaching in these days about the Bible—when it was written, who wrote it, what part is inspired, or whether any of it is inspired. Also there is too much preaching about Christ—whether he was virgin-born, when he became conscious that he was divine, or whether he believed himself to be divine or only human.

Such preaching makes skeptics rather than converts and destroys rather than confirms the faith of the church. A Christian minister should have a rich experience of the saving power of the gospel, and out of that experience proclaim what he knows is true, and he will not preach in vain, nor will he need to adopt eccentric methods or resort to flaming advertisements in order to secure a hearing.

The fact that the pulpit is the post of honor and the place of power, cannot be emphasized too strongly. After twenty-eight years in the pastorate and presiding eldership and twenty-four years as corresponding secretary of the Missionary Society and Board of Foreign Missions, I wish to place on record my deep conviction that the former is preferable to the latter. To have a pulpit is to have a throne that is higher than any office the church can bestow. To all young preachers I would say, Set your heart upon pulpit and pastoral service, and do your work so well that your people will regard it as a bereavement to lose you. If the church calls you to official responsibility, accept it, but allow no one to have an excuse for saying that you sought it by scheming or wire-working. Avoid rashness of speech, but never stifle a deep conviction for the purpose of securing popular favor or official promotion.

THE ASSASSINATION

General Lee having surrendered to the invincible Grant, and the war being ended, there was great rejoicing throughout the land, including the four million Negroes in the South, who had been made free by the Emancipation Proclamation. But all loyal hearts were plunged in deepest gloom when, on the night of April 14, 1865, Abraham Lincoln was assassinated by John Wilkes Booth in Ford's Theater, in the nation's capital. There had been many dark days during

the bloody struggle, but this was the darkest of all. More than any one of the tragic events of the war, this one staggered the brain and paralyzed the heart of the nation. Everywhere men and women wept and were speechless. During the succeeding days while the body of the great and greatly loved President was being conveyed to its final resting place at Springfield, Illinois, the loyal people throughout the land were bowed in deepest sorrow.

CHAPTER VI

ITINERANT EXPERIENCES

(CONTINUED)

IN the spring of 1866, upon the advice of the Rev. D. P. Mitchell, my first presiding elder, who was closing his third year in the pastorate of the First Methodist Episcopal Church, Leavenworth, Kansas, and upon the invitation of the official board, I was transferred to the Kansas Conference and appointed to the church just named. With my family I arrived in Leavenworth in time to attend the Kansas Conference, which met in Baldwin, in the month of March. The trip from Leavenworth to Baldwin, a distance of probably thirty-five or forty miles, was made in a light covered spring wagon, drawn by two horses. The occupants were the Rev. D. P. Mitchell, the Rev. Samuel McBurney, and myself. The roads were at their worst and travel was slow and difficult. We reached Lawrence late in the evening and were the guests of the Rev. H. D. Fisher and wife. In the evening we heard the story of the Quantrell raid upon Lawrence, an occurrence of the great Civil War, which had closed only a little more than a year previously. Brother Fisher was transferred from the Pittsburgh Conference to Kansas in the late fifties and was exposed to many perils during border-ruffian times. Soon after the war broke out he was appointed a chaplain in the Union army, and after slaves were declared to be "contraband of war" was placed in charge of a lot of these "contrabands,"

who were taken on a Missouri River steamboat to Leavenworth, put ashore and cared for, after which he visited his home in Lawrence, where he owned a comfortable plain brick residence, the foundations of which were laid in trenches. The dirt from the trenches was thrown up on the inside, making a ridge probably twelve or fifteen inches high, between which and the walls there was a corresponding depression, which later served as a protection in a time of special peril. Later a cellar was excavated under the rear part of the house, leaving a space of about three or four feet between the excavation and the wall.

THE STORY

The story related by Dr. and Mrs. Fisher on that March evening was substantially as follows:

Day had just broken, August 21, 1863, and Mrs. Fisher was preparing to accompany a lady friend to the Kaw River Valley to gather a supply of wild plums for family use. Opening the front door, her attention was arrested by the discharge of firearms on the southeastern border of the city. She returned to her husband's room, somewhat alarmed, and said she believed the rebels were upon them, as she heard the discharge of firearms. He replied it was probably city guards or boys discharging their revolvers. She returned to the door and saw the desperadoes entering the city and firing upon everyone in sight. Returning again to her husband, who was in bed suffering from a recent attack of quinsy, she said in consternation: "The rebels are coming directly toward our house, and unless you escape quickly, you will be murdered in your bed." Only scantily attired, he and their two older boys left the house by a rear door, and started for the "bush," which, fortunately, was

not far away. Mrs. Fisher, remaining in the house, with her young baby in her arms, awaited the approach of the raiders. A few moments later, when they were less than a square away, Brother Fisher returned to the rear door and called. Greatly frightened, she exclaimed: "Why have you come back?" and he replied: "My strength failed me and something seemed to say that I should return." The boys hastened into the "bush," a thicket just outside the city. She said: "Go into the cellar and hide the best you can, and I will do my best to save you." He entered the cellar by an outside stairway, crawled over the ridge above described and stretched himself on his back in the depression, close against the south wall. Several of the raiders entered the house and demanded the whereabouts of her husband. She replied that he had taken to the "bush" quite a while ago. "Do you think he is fool enough to stay here and be murdered?" They required a lamp that they might search the cellar, which was provided by Mrs. Fisher, but being of poor quality, was extinguished by a draft from the cellar door. They demanded a better lamp and she replied that she would have to go upstairs to get it and that one of them must take care of the baby while she was gone. One of the ruffians took the baby in his arms and began to talk to and play with it and held it until the mother returned with the lamp. Two men entered the cellar, one carrying the lamp and the other holding a revolver in each hand. The wife closed her eyes and tremblingly awaited the report of the weapon that would announce the death of her husband. After a thorough search, they returned, muttering that he was not there. On entering the cellar the lamp was elevated above the heads of the would-be murderers, which caused the shadow of a joist running lengthwise with the wall to fall upon and obscure the one for whom they were searching.

They searched the upper rooms, and finding no one, proceeded to break up the furniture and kindle a fire upon the second floor. As they departed Mrs. Fisher ascended the stairs with a bucket of water in each hand, with which the fire was quickly extinguished. Noting that the fire was not making headway, several of the raiders returned, rekindled it and remained until the flames were well under way, one of them remarking that this house was one "marked to be burned," and warned the heroine of the hour not to attempt to extinguish the fire again. Seeing that she could not save the house, she determined to save some of the furnishings from the first floor and proceeded to pitch the chairs and tables into the back yard, tore up the parlor carpet and dragged it out; went to the wardrobe and gathered her arms full of garments, which with other articles were hurled out of the back door. Having communicated with her husband through the rear cellar door, and knowing where he was, she drew water from the well and threw it upon the floor immediately above the place where he lay and stayed somewhat the approaching flames. When further protection was impossible, she went to the cellar door and said: "Now is your time, if ever." As he emerged from the cellar she threw over him a dress skirt, turned round and picked up the edge of the carpet, under which he crept, which she dragged into the garden, he crawling along on hands and knees and the edge of the carpet was hitched to a prong on the trunk of a small peach tree. She then heaped upon him the clothes and furniture she had saved, the latter inflicting some bruises, for which he made no complaint, and all this was done in full view of the raiders, who were mounted upon their horses, with rifles in their hands, hoping that the object of their murderous purpose would emerge from the burning building. When

the roof had fallen in and the floors were all aflame, disappointed in their bloody quest, they fired their rifles into the burning house, probably hoping that a random shot might accomplish their murderous purpose. For self-control and courage, Mrs. Fisher's conduct scarcely has a parallel in history. It was a wonder that reason was not dethroned. Two hundred and five of the citizens of Lawrence were murdered and many business houses and private residences were burned.

THE KANSAS CONFERENCE

The Kansas Conference, which at that time included the entire State of Kansas, met in Baldwin, in March, 1866, under the presidency of Bishop Calvin Kingsley. The village was small and was scattered over quite a large area. As was said of many villages in Kansas at that period, "it was extensively laid out but thinly settled." Already Baker University had been founded and the Conference was held in the chapel of the university building, which was small and very plain, there being no church edifice in the village. The Conference contained five presiding elders' districts and fifty-nine members and probationers. Among the number were several who made memorable records for effective service, namely, H. D. Fisher, W. R. Davis, D. P. Mitchell, G. S. Dearborn, J. Shaw, J. Denison, W. K. Marshall, and B. F. Bowman.

At the close of the Conference I was appointed pastor of the First Methodist Episcopal Church in Leavenworth, which had a membership of three hundred and sixteen. During the war the city grew rapidly. Many loyal citizens of Missouri and of the southern part of Kansas fled to Leavenworth for protection against Confederate raiders;

but now that peace was restored, many returned to their former homes and others went to the middle and western part of the State and took up homesteads, converting the raw prairie into fertile farms. This exodus from the city caused a falling off in population, depression in business, and considerable depletion of members in all the churches.

CHAPTER VII

ITINERANT EXPERIENCES

(CONTINUED)

A TRAGEDY

IN the late fifties and early sixties there was no personality more prominent and picturesque in the West than that of General James H. Lane. When the Quantrell raid was made upon Lawrence, General Lane was a resident of that city, and although he was among the number designated to be slain, succeeded in escaping to the "bush." His leadership of Free State men during border ruffian times had made him very odious to border ruffians and their sympathizers. As quickly as possible, while the fires that destroyed the city were still smoldering and many of the slain were unburied, Lane organized a band of Kansans and marched into Missouri with the purpose of wreaking vengeance upon the bloody-handed raiders.

It was reported that a considerable number of the guerillas and their sympathizers were put to death without the aid of judge or jury, but the exact number was not made known. Afterward, as the idol of his party, General Lane was elected to the United States Senate and at once was a conspicuous figure in that distinguished body. Upon the assassination of President Lincoln, Andrew Johnson, Vice-President, succeeded to the presidency. Then came the prolonged period of reconstruction, in which President

Johnson gave his influence largely, if not wholly, in favor of those who had engaged in the rebellion, which resulted in his impeachment by the House for "high crimes and misdemeanors," of which he was acquitted by the Senate, after a trial lasting from March 23 to May 26, 1868. Unfortunately and strangely, Senator Lane sided with President Johnson, which resulted in his almost unanimous repudiation by the rank and file of the people of Kansas.

In the midst of political excitement and turmoil, caused by the policy of President Johnson, Senator Lane left Washington, and returned to his home in Lawrence. Previously his return to his home town was greeted by bands of music and processions, but now there was none to do him honor. A few days later, Hon. Sidney Clark, then the only member of the lower House from Kansas, and who did not follow President Johnson, returned to his home in Lawrence and was enthusiastically greeted at the railroad depot by almost the entire populace of the town. This rejection by the citizens of Kansas and of his home town, it was said, "broke Senator Lane's heart." Soon after this incident the Senator left Lawrence, with the purpose of returning to Washington. Arriving at Saint Louis, he was by medical authority pronounced unfit to continue the journey, and his wife, who accompanied him, was advised to take him to their home. Not desiring to go to Lawrence, he stopped with his brother-in-law, who resided on the government farm, just outside of Leavenworth City.

Senator Lane and my predecessor, the Rev. D. P. Mitchell, were personal friends, and now in his great distress the Senator was anxious for an interview, probably hoping that some comfort might be obtained. It was said of the Senator that when he was ill he was religiously inclined, but when well seemed to have no interest in religious matters, remind-

ing one of the saying: "When the devil was sick, the devil a monk would be, but when the devil got well, the devil a monk was he." Not knowing that Brother Mitchell was no longer pastor of First Church, a messenger was sent to the parsonage, requesting him to come promptly to the residence on the government farm. The messenger was informed that Brother Mitchell was no longer pastor of the church, and the name of his successor was given. Very soon the messenger returned, saying that Senator Lane desired to see the new pastor. As I had never met the Senator, and knew him only by reputation, which by reason of recent political occurrences was quite below par, it was with no small amount of trepidation that I complied with the request. Arriving at the residence, I was directed to the Senator's room on the second floor, where he was found in bed, attended by his physician. When informed who his visitor was he entered at once upon an elaborate confession of his unworthiness and sinfulness, and at the conclusion requested me to repair to the parlor on the first floor and have prayers on his behalf. He did not ask for any words of instruction or comfort, but earnestly urged that prayer should be offered in the room below. Repairing to the parlor, I found it occupied by army officers from the fort and by politicians of the city, not one of whom I had ever met. Not knowing what to do, I took a seat and awaited developments. In a few moments a messenger came from the Senator's room to inquire whether prayer was being made on his behalf. Whereupon, summoning all my courage, I arose and said: "Gentlemen, Senator Lane sends an urgent request that prayer shall be offered on his behalf. If you will kindly kneel with me, I will lead in prayer." Instantly every one present complied with the request and prayer was offered.

The next morning, feeling under obligation to look after

the spiritual interests of my new parishioner, I repaired to the farm residence. As I approached the door from the highway the Senator came out walking rapidly. We met face to face for the first time. As we took each other's hand I looked him fully in the face, and this is what I thought, "If you are not crazy, then I have never seen a crazy man." He said, "Go in and talk with Mrs. Lane and I will join you very soon." After a few moments he returned and without even casting a glance into the parlor, hastened up the hall stairway. Mrs. Lane went quickly to the hall and called him. He turned, came down the stairs rapidly and, entering the parlor, stood in my presence, before I had time to arise, and said: "I can't talk to you this morning, sir. It tears me to pieces in here," drawing his hands across his breast. Immediately he turned and ascended the stairs, and Mrs. Lane apologized, saying her husband was feeling very badly and was greatly depressed. This was on Saturday morning. The next morning a drive around the government grounds was planned, and two of the Senator's friends accompanied him. On their way they came to a pair of bars, and while one of the men was removing them the Senator stepped from the carriage, and placing in his mouth the point of a revolver, which he had secreted on his person, fired, the ball entering the roof of his mouth and coming out at the crown of his head. He fell to earth like a dead man and was picked up by his two companions and placed in the carriage, which was driven with all possible speed to the farm residence. Surgeons were called and it was decided that the wound was fatal. The news spread through the city that Senator Lane had committed suicide, which produced a profound sensation. On Monday morning I again visited the residence and found that the Senator was still alive. He was lying on a bed,

with his eyes closed, one side being entirely paralyzed. The only sign of consciousness was that he held his wife's hand, and when she withdrew it he felt about for it until she replaced it in his. For eight days not a word escaped his lips, nor was there any sign of consciousness except as above indicated. On the eighth day, when the surgeons were making an examination, he opened his eyes and said, "Gentlemen, this is a bad case," and on the thirteenth day he died, not having uttered another word; and the career of James H. Lane, which had been a remarkable one, was ended.

FIRST CHURCH, LEAVENWORTH

My predecessor in the pastorate of First Church, the Rev. D. P. Mitchell, was a man of great ability and energy. During the three years of his pastorate he made a profound impression, not only upon Leavenworth City, but upon the entire State of Kansas. The capacity of the church edifice was not equal to the numbers that wished to hear him, and often many were turned away. He was in demand for sermons and addresses on important occasions, not only in the city but in the surrounding country. As a defender of the fundamental doctrines of the Christian religion he had scarcely an equal and no superior. He was a religious athlete, and in his numerous public debates east and west was never vanquished. He did not hesitate to denounce political corruption and corruptionists, and was an open and avowed enemy of the traffic in intoxicating liquors. His pastorate commenced in 1863, when many loyal hearts were trembling and the final outcome of the great Civil War was in the balance; but from his pulpit there was no note of discouragement as to the final outcome. Patriotism with him was a flaming passion.

To follow such a man in the leading Methodist Episcopal Church in Kansas was no easy task or small responsibility for one of my years and experience. I was in my twenty-ninth year and had had six years in pastoral service—four on circuits and two in a station. During the autumn of my first year Dr. and Mrs. Palmer, of New York, the widely known evangelists and advocates of the doctrine and experience of entire sanctification, were making a tour through the West and I succeeded in securing their services in First Church for two weeks. The way had been prepared for their coming, and from the first there was a deep spiritual quickening in the membership of the church, accompanied by numerous conversions. These meetings marked an important crisis in my own experience. One evening, when the altar was filled with people seeking pardon and holiness, there came to me a spiritual uplift which established me upon a higher plane of spiritual life than I had previously enjoyed and has remained with me to the present hour. Although it has been forty-seven years since that crisis came into my soul, it is as clear and distinct in my memory and experience now as in the moment when it transpired.

There was nothing extravagant in the teachings or methods of these two servants of God, but there was a clear, calm, strong putting of the Wesleyan and scriptural doctrine of holiness to be experienced by believers, as well as of repentance unto salvation for sinners.

A KANSAS BLIZZARD

The Kansas Conference was held in Manhattan, in the month of March, 1867, Bishop Ames presiding. On the morning previous to the opening of the Conference a party, consisting of Bishop Ames, Dr. Poe, book agent at Cincinnati, and wife, Dr. Crary, editor of the Central Christian

Advocate, and several members of the Conference, took the train at Leavenworth for Manhattan. The train was made up of several freight cars, an express and a baggage car, and two passenger coaches. The temperature was low for the season, clouds were lowering, the wind from the northwest was strong, and there was every indication of a March snowstorm. Soon fine snow began to fall, and by the time the train passed Lawrence we were in the grip of a typical Kansas blizzard. The train stopped at every station and picked up, among others, preachers and their wives, bound for Conference. All went well, notwithstanding the blizzard, until we were within about twenty-five miles of Manhattan, when the train ran into a cut six or eight feet deep, across which the wind swept and in which the snow had accumulated to the depth of two or three feet. The cut was probably not more than one hundred yards long, and although our engineer drove his machine into the drift with whatever force he could command, hoping to plow his way through, the speed was rapidly diminished, and before we were half way to the end of the cut our train came to a standstill. The engineer backed several times and as often tried to force his way through, and, failing, gave up the impossible task. In view of the possibility of being snowbound, the train carried a supply of shovels with which to clear the track in such an emergency. The conductor entered the passenger coaches and stated that the cut was not of great length and that if the passengers who were able-bodied would aid the trainmen in clearing away the snow, we could probably reach our destination before dark. It was then about three o'clock in the afternoon, and we were, as before stated, about twenty-five miles from Manhattan. All the able-bodied men, laymen and preachers, promptly volunteered, and soon a large gang were making the snow

fly from the tracks. The engineer detached his engine from the train and as the track was cleared moved up. He would have moved the train, but the snow clogged the car wheels and rapidly increased so that it was impossible to move the train as a whole. The engine released, the track was cleared for the first car, which was pulled out by the engine. Thus one after another of the cars were released until all were out except the second passenger coach, which had become so thoroughly blocked by the drifting snow that it could not be moved. Besides, night was coming on, and the men using the shovels, some of whom were not accustomed to such vigorous exercise, were quite exhausted. The passengers in this last, thoroughly snow-imprisoned coach were ordered to change to the car ahead.

The question now was how to pass the night with the least discomfort. Two things were needed—warmth and food. The car was provided with two flat-backed wood stoves, one in either hand, and the supply of wood for fuel was exhausted. It was found that among the freight cars was one loaded with pine joists, which settled the fuel question. Fortunately, there were axes aboard and they were used in converting the joists into stove wood.

The question of food was quite as serious as that of fuel. The conductor examined his waybill and found that in the express car there were a barrel of eggs and a good-sized dressed pig. The express car was quickly opened and the eggs and the pig were placed under requisition. Now arose the question of cooking, which the women quickly solved. The flat-backed stoves were made as clean as circumstances would allow. Daily newspapers, of which there was a good supply, were by the deft hands of a woman converted into frying pans in which eggs were scrambled on one stove, while on the other, slices of pig were fried.

Never were eggs and pig more thoroughly appreciated, although both must be eaten without salt.

When morning dawned the blizzard had ceased and the sky was clear, although there still prevailed a sharp northwest wind. Word came that a rescue force was clearing the track ahead, but when they would reach and rescue us was not known. A Brother Spillman and the writer, from the rear platform of the coach, saw smoke ascending from the chimney of a cabin about half a mile distant. We decided to visit the cabin, with the hope that we might obtain food for the women and children that would supplement the eggs and pig. The walk across the prairie was not a long one, but was laborious by reason of snowdrifts which were occasionally encountered. Arriving at the cabin, we found it occupied by an Irishman and his wife, the latter being in poor health and their circumstances being such as to indicate that they would not be able to supply our needs. Looking still further across the prairie, we saw smoke ascending from another chimney and we determined to continue our quest. Arriving at the house, we found it to be the home of a division boss on the railroad. Here we were accorded a hearty welcome and our story was heard with sympathetic interest. The boss and his men were at breakfast, and the good woman invited us to seats near the well-heated cookstove. While the husband and the men were finishing their breakfast she cooked a beefsteak for her uninvited guests, and while they were taking their breakfast she cooked all the beefsteak she possessed, made a coffee boiler of first-class coffee, and baked a large platter of biscuit. Packing the beefsteak and biscuits into a bucket and pointing to the boiler of coffee, she bade us take both, adding that we need not return either bucket or boiler, but leave both at the side of the track and her husband would

bring them home. When we inquired as to cost she said there would be no cost. However, we left enough money on the table to fully reimburse her for all the supplies so generously furnished. I have always recalled with special pleasure the whole-souled generosity of that good Irish woman. Our return to the car was hailed with great delight by a company of women and children, glad to have a breakfast of something better than eggs scrambled in a newspaper frying pan and pig fried on the back of the stove. The rescue party reached us at about six o'clock in the afternoon and we arrived at Manhattan about eight the same evening—one day late for the opening of the Conference.

LOST ON A PRAIRIE

Late in the autumn of 1867 I was requested by my presiding elder to hold a quarterly meeting in a country school-house some fifteen miles from Leavenworth City. I made the trip on Sunday morning, in a light, covered buggy, drawn by a white pony, and preached at 10:30 A. M. and again at 3 P. M. The day was dark and at no time did the sun break through the heavy clouds. At the close of the afternoon service I started on the return trip to Leavenworth City. I knew that about five miles distant I would strike an open prairie that was three or four miles wide, across which there was no fenced road. When I reached the edge of the prairie it was "pitch-dark." The track was dry, and the pony being gentle, I gave him loose rein. By the clatter of his feet on the hard earth, I knew he was keeping the way. The road lay along a gentle slope to and across a strip of marshy ground, drained by a wet-weather creek, across which there was no bridge and beyond which there was another gentle rise. When probably half way down the slope my pony sprang quickly to the right, and

before I could bring the reins into use had gotten away from the track several rods. Bringing him to a standstill, I alighted and took him by the bit. Then I heard the voice of a person on the road whose presence had frightened my pony, with whom I kept up a conversation until I recovered the track, and then walked on, leading my pony until I reached the low ground and crossed the wet-weather stream. Here I lost the road, and as I struck the higher ground, found myself on a trackless prairie. I wandered on, not knowing which way I was going, having lost all knowledge of the points of the compass, but hoping that I might be so fortunate as to strike the track.

Standing with the pony as my only companion and meditating upon how I would spend the night and what protection I could devise from the buggy should a storm sweep the prairie, I heard a voice as of some one in distress. In those days, just succeeding border-ruffian times, one might well be doubtful as to the character of night wanderers. As I waited the voice came again and again, and at length the thought occurred to me that it might be the call of some one in the same condition as myself—lost. I answered. We continued answering each other's calls, he coming my way until he was near enough to understand words, when I said: "Who are you?" He replied: "I am a colored man, sir." I replied, "I am not a colored man, but we are both of a color now." I found that he, with a friend, had lost their way as I had mine. I knew that I could not be far from the road that we both wanted to find, and I suggested that he take charge of my pony while I made a search. I described a circle in my search, as nearly as possible constantly widening the same, until in less than a half hour I struck the road. Then I called to my new-found friend and he came to me. He then called to his friend, who drove

to where we were waiting. Had the road been on a level, I would not have known which way to go, but as it was on a slope, I knew that I must take the upward direction. We congratulated each other, said good-night and parted, they going toward Lawrence and I toward Leavenworth. I continued to walk until I reached the fenced road, when I drove on at good speed, reaching home toward midnight.

APPOINTED PRESIDING ELDER

At the close of the annual session of the Conference, held in Lawrence, in March, 1868, and presided over by Bishop Thomson, I was removed from the pastorate of First Church, although invited back for the third year by a unanimous vote of the Quarterly Conference, and was appointed presiding elder of the Leavenworth District. The district contained sixteen pastoral charges, and covered a large territory in northeastern Kansas. The pastoral charges were largely made up of circuits, on several of which there was not a church edifice of any kind, and services were held in private homes or schoolhouses. Every schoolhouse in Kansas was a meetinghouse in those days, and was often occupied on the Sabbath Day at different hours by two or three denominations. Sometimes Quarterly Meetings were held in groves, where they were available, and sometimes under booths constructed of posts set in the ground, connected by poles overhead and covered with branches of trees, brought a considerable distance, to afford protection against the hot summer sun. In the winter, when outdoor meetings were impossible, there was frequently great discomfort and sometimes great confusion, which a single example will illustrate. The Quarterly Meeting was held in a schoolhouse in the month of February. The weather had been cold and the earth was frozen. On

Saturday night there came a fall of snow which lightly covered the prairie. Sunday morning came with bright sunshine and a milder temperature, which soon converted the snow into water, making the roads and schoolyard sloppy. The people came, on foot, on horseback, and in wagons. There were a number of mothers with small children and several with babies in their arms. They packed the school-house to its utmost capacity. I foresaw trouble from the babies, but I resolved that, no matter how much disturbance they might make, I would not complain. When I was fairly started with my sermon the babies began whimpering and a little further on several were crying loudly, while the mothers were trying to quiet them by tucking them under their shawls and cloaks. Meanwhile I was keeping up my voice so that I might be heard above the crying babies, and when I had about reached my limit two dogs that had worked their way through the crowd from either side of the house met at my feet and clinched for a fight, whereupon two stalwart fellows pressed their way to the scene of conflict and each grabbed his dog by the scruff of the neck, held him aloft, and, making their way to the door, flung out the belligerent canines. When order was fairly well restored, I said: "It is pretty difficult to preach against the crying of a half dozen babies; but to preach against the crying of so many babies and the fighting of two dogs is more than should be required from any mortal. Bring your babies to church, of course, but for the sake of decency, leave your dogs at home."

A DEDICATION

My Quarterly Meeting was at Hiawatha, the county seat of Brown County, in connection with the dedication of our new stone church edifice, the first one erected in the

town, which at that time had a population of five or six hundred.

The dedication of the new church had been looked forward to with great interest, not only by the people of the village, but by those in the surrounding country as well. The weather was still cold and the streets and country roads were obstructed by the drifted snow. The church edifice was quadrangular in form, without vestibule or corridor, was plainly seated and furnished and would accommodate probably three hundred and fifty people. At the morning service, notwithstanding the cold weather, the house was well filled. The sermon ended, the tug of war came on in providing for a debt of \$1,800. There was but one man of even moderate wealth connected with the church and he had already given \$500. I asked the pastor, the Rev. J. A. Simpson, how much additional this brother would give, and he replied that he did not know and he feared to ask him, lest he would decide that he had reached his limit. The people as a whole, members and a few nonmembers, had given generously and the prospect of securing an additional \$1,800 was not encouraging. Before asking for pledges I made the following statement: "No one owning property in this town or immediate vicinity has up to this day *given* [emphasizing the word "given"] a dollar for the erection of this house of worship." Casting a glance toward the well-to-do brother, who owned a fine farm just beyond the north line of the town (he being tall and rather slender, and sitting bent forward somewhat), it seemed to me that he grew about a foot instantly and looked at me with an expression of astonishment. I saw that my statement had at least arrested his attention. I then said that every man who owned real estate in the town and vicinity regarded his property as having increased in value by reason of the pres-

ence of the house of worship by a far larger sum than he had up to that day contributed for its erection, and that at that moment they were all debtors to the house and should begin to pay what they owed. Before the service closed every dollar of the debt was pledged with a margin for possible shrinkage, of which the well-to-do brother gave an additional \$500, and the edifice was formally dedicated. With several others I was that brother's guest for dinner that day. When he had carved the turkey and served the guests and before taking his seat at the table, he said: "Brother Leonard, do you know what I thought when you stated that up to to-day nobody that owned real estate in this vicinity had given a dollar to the erection of our church?" I answered, "Yes, I saw by the expression of your face that you thought it was not true." He replied, "Yes, that was just what I thought, but in a moment I saw that it was true, and I acted accordingly."

CHAPTER VIII

ITINERANT EXPERIENCES

(CONTINUED)

RETURN TO PITTSBURGH CONFERENCE

IN the latter part of 1869 I was, by reason of impaired health, released by Bishop Janes from the supervision of the Leavenworth District and retransferred to the Pittsburgh Conference. In March, 1870, I was appointed pastor of Smithfield Church, Pittsburgh, following Dr. Hiram Miller, one of the strongest men of the Conference. The church had on its roll three hundred and nineteen members and twenty-two probationers, scattered over Pittsburgh, Allegheny, Birmingham, and East Liberty, some residing as far away as Wall's Station, about fifteen miles from the location of the church—all now included in the city of Pittsburgh. The pastoral duties in a congregation so widely distributed were very numerous and onerous. The half of every week day, when other duties and the weather would permit, was spent in visiting "from house to house."

Early in the winter of 1870 a series of evangelistic meetings were held, resulting in the promotion of the spiritual life of the church and the conversion of sinners. The revival did not die out with the passing of the winter, but continued to the end of my pastorate, in the spring of 1873, when there were four hundred and fifty full members and forty probationers, a total of five hundred and ninety. The revival spirit that prevailed at all seasons attracted the

people quite beyond the capacity of the house and frequently many were turned away.

VISIT TO PACIFIC COAST

In March, 1871, I joined an excursion party and made my first trip across the Rocky Mountains to the Pacific Coast. When a short distance west of Omaha our train met a violent blizzard, which held us up from late in the afternoon to about noon of the next day. During the evening a religious service was held in our car and several addresses were made. This was my second blizzard experience and was far less uncomfortable than the former one in Kansas, as we occupied a sleeping car and there was no lack of food. The next morning the body of an Indian woman was found near our train, who had perished in the storm during the night.

Our party stopped over a Sabbath at Salt Lake City and attended a Mormon service in the great Tabernacle. Brigham Young and his apostles occupied elevated seats in the rear of and above the pulpit, while bishops flanked the pulpit on either side. While in Salt Lake, by the courtesy of a bishop of the Mormon Church, several of our party had an interview with Brigham Young. One of our party (a Baptist minister) fell into a heated argument with the bishop on the question of polygamy. The argument was in the main theological, and from the Old Testament point of view the bishop had the advantage; but when they got into the New Testament, the advantage was with the other side. At what seemed to be the proper moment, the Baptist minister quoted Paul—"A bishop must be the husband of one wife." Up to that point Brigham Young had sat a silent listener, but he could restrain himself no longer and broke in abruptly and with evident feeling, as the Baptist brother

was pressing the bishop sharply: "Yes, a bishop must have one wife, but he can have as many more as he wants." At this point the war of words, which had been going on for half an hour, ceased and the interview closed, both the combatants seeming glad to end the fray.

The journey over the Rocky Mountains, across Utah and Nevada, the Sierra Nevada range, and through the Sacramento Valley was a succession of scenic wonders and surprises. In the years that intervened between 1872 and 1914 I have crossed the great plains, deserts, and mountain ranges many times, on all the great railroad lines, including the Canadian Pacific, and have gazed upon the majestic scenery of Yellowstone National Park and the Yosemite—their snow-crowned mountains, deep, rocky ravines, gloomy caverns, majestic waterfalls, silver lakes, rapid rivers, boiling springs, and spouting geysers—but have found no words that can adequately describe them. They remain in memory's gallery to be often looked upon with special pleasure as the years come and go.

TRANSFERRED TO CINCINNATI CONFERENCE

The Pittsburgh Conference held its annual session in Salem, Ohio, March 3, 1873, under the presidency of Bishop W. L. Harris. During the session there appeared a committee from Cincinnati which invited me to the pastorate of Saint John's Church in that city. The invitation was a complete surprise, as not even a hint had reached me that it was contemplated. Near the close of the session Bishop Harris requested me to see him at his place of entertainment. He stated that the invitation was very urgent and that if I did not positively refuse, he would make the transfer. I replied that I would not take the responsibility of declining, and the appointment was made.

The Committee from Saint John's informed me that extensive repairs had been made on the church edifice and that there was a debt of a few thousand dollars, which was covered by reliable pledges; that the debt would be cared for by the trustees, while I would be expected to give all my time to pulpit and pastoral duties. Soon after entering upon the pastorate of the church I learned that a mortgage for \$8,000 was held by the Andese Insurance Company of Cincinnati, which was in progress of liquidation, by reason of losses sustained in the Chicago conflagration, which occurred in October, 1871, and that a second mortgage, held by the same company for \$6,000, would mature in the near future. As liquidation was in progress, and all available assets were demanded, the entire sum of \$14,000, with accrued interest, at eight per cent, must be paid or foreclosure of the mortgages and sale of the property would take place. A meeting of the official board was called to consider the situation. It was found that in addition to the mortgage debt of \$14,000, there was a floating debt of \$3,000 on current expenses, making a total of \$17,000, while the available pledges amounted to only about \$4,000. Upon returning to the parsonage I stated the financial situation to my wife, and added that if there was a church anywhere to which I could be appointed, I would accept. Looking into my face, she said with a smile, "You will back out, will you?" Feeling a bit ashamed at the gentle reproof, I answered: "No, I will not back out. I will do my best here at Saint John's for one year and then we will return to the Pittsburgh Conference." To abbreviate a long story, plans were made for tiding over the financial crisis and the mortgage debt was paid. A canvass was made of the wealthier Cincinnati Methodists, who gave prompt and generous assistance. I can never forget the cordial reception I was

given by John Coconour, John R. Wright, Edward Sargent, and others. Bishop Foster, who was elected to the episcopacy in 1872, had come to Cincinnati to reside. A public service was held in Saint John's on Christmas Day, with Bishop Foster as the preacher. The service had been announced in all our city churches the Sabbath previous, and duly advertised in the *Western Christian Advocate*, the object of the service, namely, to aid in paying the debt, being distinctly stated. The contributions were liberal, and the result was that within a year \$12,000 of the debts had been paid and the remaining \$5,000 had been obtained by a loan bearing six per cent interest.

My purpose to return to the Pittsburgh Conference at the end of one year had been steadily pursued, and was well known by the people of Saint John's. Bishops Janes and Foster, the former to preside in the Pittsburgh Conference in March and the latter in the Cincinnati Conference, the following September, agreed to my transfer. My final service in Saint John's was announced for March 10, and the Pittsburgh Conference was to meet March 13. As I arose to deliver what I supposed would be my last sermon from that pulpit as pastor, three men from the Walnut Hills Church entered, with whom I had become personally acquainted. Although no knowledge of their visit had reached me, the thought flashed through my mind that they were there to sample my preaching ability with a view to an invitation to the pulpit of their church if my performance that morning should prove to be satisfactory. My next thought was, "Well, if that is the object of your visit, you are too late, for already my transfer to the Pittsburgh Conference is practically made."

At the close of the service they informed me of the object of their visit, and extended a very cordial invitation to the

pulpit of Walnut Hills Church for the ensuing Conference year. I reminded them of the announcement that I had just made in their hearing, namely, that my pastorate at Saint John's was closed and that I would leave for the Pittsburgh Conference the following Tuesday. They urgently requested me to meet them the next morning to further consider the matter. I replied that I would meet them, but that there was no probability that anything looking toward a change in my plans could be brought about. Arriving the next morning at the place appointed for the interview, I was ushered into the presence of the entire official board of the Walnut Hills Church. The object of the interview was set forth: their invitation was unanimous and enthusiastic. I restated the situation, saying that inasmuch as I was practically transferred to another Conference, I could not, even if I were disposed to do so, enter into their plan without first consulting the bishops in charge of the Conferences involved. The prompt reply was that they had already interviewed Bishop Foster, who would preside at the ensuing session of the Cincinnati Conference, and he had cordially approved of the proposed arrangement and agreed to take all the responsibility involved if I would consent to remain. The Cincinnati Preachers' Meeting, having heard of the invitation that had been extended by the Walnut Hills Church, at its meeting that same morning, by a unanimous vote, requested me to reconsider my purpose to leave the Cincinnati Conference. The result was that I remained at Saint John's until the following September, when I entered upon the pastorate of Walnut Hills Church.

THE WOMAN'S CRUSADE

It was during my pastorate at Saint John's that the Woman's Crusade made its appearance in Cincinnati. This

remarkable movement originated at Hillsboro, Ohio, December 23, 1873, and made its way to Madisonville, on the northern border of Cincinnati, in the spring of 1874, where it halted several weeks. The question was often asked, "Will the crusaders attack the city, the stronghold of the rum power?" Suddenly it appeared in the heart of the city. A company of women marched out of Wesley Chapel and took a position in front of a saloon on Fifth Street and commenced a prayer meeting. A few minutes later they were arrested by the police by order of the mayor and marched to the city prison. I marched with them—on the opposite side of the street. The women entered the prison singing, "All hail the power of Jesus' name." Then they sang, "Rock of Ages; cleft for me," and bowed in prayer. I had found a place in the gallery, and as I listened I thought of Paul and Silas in prison at Philippi and wondered whether there might not be another earthquake. It seemed to me that it was a good time for another such event. The police judge sat in his chair and looked wise as an owl. Not knowing what to do, he sent for the mayor, who soon occupied a chair by the side of the judge. Then there were two owls. They consulted together quite a while. Night was approaching and something must be done. If the women had belonged to the underworld, the judge and mayor would have known what to do. They could have locked them up in cells, to await trial the next day. But these were women of the "upper world," ranking with the best in the city. Some of them had husbands and children in their homes and all had warm friends. To lock them up would have put the prison itself into jeopardy. At length, they said to the women: "You are dismissed on your own recognizance and you are ordered to appear before the police court at two o'clock P. M., to-morrow." The next day

they appeared in the police court, as ordered, and through the advice of a lawyer, who had no sympathy with the crusade, the women promised to appear no more on the streets as crusaders, and they were released. However, the stopping of the crusade did not end the movement, for out of it came the organization of the Woman's Christian Temperance Union, which has now belted the globe with white-ribbon unions, and is increasingly a power for the overthrow of the rum traffic the world round.

CHAPTER IX

ITINERANT EXPERIENCES

(CONTINUED)

WALNUT HILLS PASTORATE

WHILE Dr. W. L. Hypes, my immediate predecessor, had been pastor at Walnut Hills a new, commodious church edifice had been completed and dedicated and a well-arranged, comfortable parsonage had been erected and supplied with necessary furniture.

In the previous year there had been quite an extensive revival, resulting in a considerable increase in the membership and promotion of the spiritual life of the church. There was not a note of discord in either the official board or the congregation, and the spirit of aggressive cooperation prevailed in all departments of church activity, and was maintained during my pastorate of three years.

A BATTLE FOR LIFE

In March, 1876, in the middle of my pastoral term, I was stricken with typhoid pneumonia and passed through the greatest physical battle of my life. For more than two months my life was in the balance, with all the chances apparently against me. The doctors said I would probably die. Only my brave, devoted wife believed that I would live, and in that belief she never for one moment wavered. Not once did she betray a doubt, and her courage and hopeful words were most encouraging and stimulating. After

the battle was won she said that when the doctors told her there was no hope she appealed anew to the Lord, who told her to be of good courage, her husband would live.

In that great struggle I tested the value of the Christian religion which for sixteen years I had been proclaiming to the world. My mind was clear and I watched the progress of the struggle with keenest interest. I did not pretend to know what the outcome would be, but there was one glorious thing that I did know—I was ready to go or stay. There was not a doubt in my heart nor a cloud in my sky. I had recently read in Bunyan's *Pilgrim's Progress* a description of the "valley of the shadow of death," which was full of horrors, and I said that Bunyan had not been in this valley or he would have described it differently. To me it was flooded with a beautiful, mellow light. Nor was it bordered by a dark, troubled river of death, but it was, rather, a splendid region, which seemed to be separated from the more glorious region beyond only by a thin veil. It occurred to my ravished heart that the beautiful city was so near that I might hear voices, and I listened, but no voices broke the sacred stillness. Some will say that it was hallucination, resulting from physical weakness and an overwrought imagination. To me, however, it was a sublime reality. I was not asleep and dreaming. Nor was I out of my mind. I was wide awake and was certain that if the veil should be lifted or parted, I would pass into the beautiful city "whose maker and builder is God," without the loss of consciousness for a single moment. That experience changed all my thoughts about dying. To one who is ready it is a most beautiful and blessed experience, marking the transition from time to eternity, from earth to heaven. At length the crisis passed, and I began to slowly return to health. The struggle upward toward health was far longer

and harder than the descent had been. But how shall I appropriately write of the sympathy, generosity, and practical helpfulness extended so lavishly to myself and family by the Walnut Hills people during so long a period of suffering and uncertainty? Their attention to the parsonage family was constant and beautiful. Every need was anticipated and generously supplied. By day and by night there were voluntary attendants at my bedside. As soon as I could be taken out a carriage was at my door daily at an appointed hour, in which I was placed by strong hands and then driven over the best roads for change and fresh air, after which I was carried back again to a room that had been thoroughly ventilated and purified. With greatest pleasure I place on record, after a lapse of thirty-seven years, my high appreciation of the friendship and professional skill of Dr. I. D. Jones, who was not only my physician, but at the most critical time, my nurse by day and by night, and to whom, under the blessing of God, I was largely indebted for restoration to health.

For nine months I was absent from the pulpit of the church, which was supplied at the people's expense, and probably when no one expected that I would ever preach again, the Quarterly Conference, by a unanimous vote, requested my return for the third year, which was then the limit of continuous pastoral service. That invitation gave me a new inspiration toward recovery and greatly reenforced my physician's prescriptions.

No king ever ascended a throne with greater joy than was mine when, on a November Sabbath morning in 1876, I ascended my pulpit after an absence of about nine months. There are but few people now in that church who were members during my pastorate, but those that are there are the successors of as loyal and noble a band of men and

women as ever constituted the membership of a Methodist Episcopal Church in any land, and it is enshrined in my heart's deepest love forever.

GRACE CHURCH, DAYTON

The Cincinnati Conference met in Xenia in 1877, under the presidency of Bishop Gilbert Haven, who, upon the invitation of the Quarterly Conference, appointed me to Grace Church, Dayton, where Dr. Thomas H. Pearne had been the successful pastor during the previous three years. The church was one of the best in the Conference, and was in location, architecture, and equipment all that could be desired. The population of Dayton was about fifty thousand, and it was known as the "Gem City" of Ohio. There were at that time four Methodist Episcopal Churches in the city—Grace, Raper, Sears Street, and Ebenezer. Having quite fully recovered from my serious illness of the previous year, I entered upon my work under many favorable circumstances and with encouraging prospects for a good degree of success, in which I was not disappointed. Within the first four months I passed through an experience which I recall with special interest. I very soon learned that in what was known as "society" there was at full tide a "craze" for the social amusement called the dance, which was indulged, not only in parlors and drawing rooms, but also in public places. For the purpose of a more popular indulgence of this particular amusement an organization had been effected known as the "Assembly," and a suite of rooms in a central part of the city had been elegantly furnished and were occupied frequently by society people for the exhilaration and excitement of their favorite amusement. From observation and information obtained from pastors and spiritually minded church members, I learned that this

amusement was highly detrimental to the religious life of the young people of all the churches and to family religious life as well.

A Ministerial Association had been formed, of which all pastors were members, and which held a meeting every Monday morning for mutual improvement, before which I was requested to present a paper with the privilege of choosing my subject. To draw out the views of the pastors and to ascertain whether concerted action could be projected to mitigate the evil, I chose for my subject, *The Modern Dance*.

The pastors present, representing several denominations, gave the paper a hearty indorsement and requested its publication in the two daily papers of the city. They also appointed a committee on publication with instruction to prepare an introductory note, to be signed by all, and to have a large number of copies printed for free distribution. The publication of the paper produced a profound sensation. Many approved, while many were incensed and indignant. Through the daily press I was denounced in heated terms as a disturber of the peace of society life. The Assembly people were wrought up almost to a state of frenzy. One week later I announced for a Sabbath evening theme, "*The Modern Dance*."

The evening came and Grace Church was packed to the limit. In the discourse I defended the views contained in the paper that had so stirred the city, and stated clearly the attitude of the Methodist Episcopal Church on amusements in general and the dance in particular, as that question was in the foreground at that particular time. Brother —— and wife, in whose home the dance was to be given, were present, and they listened with manifest interest. I stated that membership in the church is voluntary. It does not follow that once a Methodist always a Methodist. The

church is not a prison. Its door is not locked. One who finds himself out of harmony with its terms of membership or doctrine may withdraw. There are plenty of churches that will receive you and allow you to dance at your pleasure, but if you remain in the Methodist Episcopal Church you are in honor bound to obey its laws and conform to its usages.

THE MOUNT VERNON BALL

The Assembly people now made a special effort to regain their impaired prestige by projecting plans for a public entertainment called the Mount Vernon Ball. In Washington's mansion, at Mount Vernon, Virginia, there is a room named for Ohio which was cared for by an association of Ohio women, the president of which resided in Dayton. The Mount Vernon Ball was designed to provide funds for refitting the Ohio Room. The opera house was converted into a great ballroom. Tickets were placed on the social market. The daily papers gave ample space for advertising and editorially urged the people to patronize the ball as a patriotic duty. I announced as my topic for the Sabbath evening previous what was to be the great social event of the ensuing week, "The Mount Vernon Ball." The crowd was immense, and the preacher had liberty. The ball came off, but was a dismal social event and a financial failure. When the bills were paid there was a deficit of fifty dollars. The results were that the suite of rooms were given up and the Assembly was dissolved.

The "tango" and the "turkey trot" of 1914 are the descendants of the "round dance" of 1877, and all of the same moral quality—"unclean and cannot be washed." A New York physical director is reported to have said: "The tango leads to reversion to type and savagery. It is the human

race returning to the barbaric revels of our half-wild ancestors. It is the law of evolution turned back upon itself."

A NOTED VISITOR

In the second year of my pastorate the celebrated agnostic Colonel Ingersoll visited Dayton and delivered his lecture on "The Mistakes of Moses." I thought that I ought not to allow a wolf to prowl in my fold without keeping an eye on him, and so I purchased a ticket and attended. I expected to see the opera house crowded, but the attendance was quite small. The main floor was only about half full and there were about a dozen or less in the gallery. The majority of those present were in harmony with the Colonel's views. The lecture was from first to last a horrible caricature of the Bible. Dr. Buckley has recently very pertinently described the Colonel as he appeared that night: "Though as a reasoner he did not rank in the highest class, he did so as an orator. In his speeches against the Bible he would swing a crowd by the utterance of irreverences that no true Christian would touch. Colonel Ingersoll had an almost insane hatred for the Bible and could set a promiscuous audience in a roar of laughter by his grotesque references to parts of the New Testament which are dearest to the Christian, whether Protestant or Roman Catholic." Dr. Kelley, editor of the *Methodist Review*, has recently described him as "the peripatetic, rhetorical, platform scoffer, the thrifty professional blasphemer." I took notes of all his points and announced as my theme for the following Sabbath evening, "The Mistakes of Ingersoll." The audience was limited only by the capacity of the church, and there were quite a number present who had heard the lecture under review, some of whom came to the chancel at the close of the address and thanked me for the satisfac-

tory answer I had made. The following was the peroration of the Colonel's oration: "Some one will ask me whence I came and whither I am going. I do not know whence I came and I do not know whither I am going. I am out on a wide sea, sailing on a great ship. I know only a few of the passengers and I have no acquaintance with either the pilot or the captain. If this ship goes down in midocean, I will go down with it, but if it rounds into a beautiful harbor, I'll be there."

The following was my peroration after quoting the above: "If you ask me whence I came and whither I am going, I answer I belong to a God-created race, that came out of the Garden of Eden, and I am going to the city that hath foundation, whose maker and builder is God. I too am sailing in a great ship, the old ship 'Zion.' I am acquainted with many of the passengers and they are splendid people. But, best of all, I am acquainted with the pilot and captain, Jesus Christ, my Lord. This ship will not go down in mid-ocean, but it will round into a beautiful harbor, and I'll be there, and all on board will sing:

"Into the harbor of heaven now we glide;
We're home at last, home at last;
Softly we drift on its bright silver tide,
We're home at last, home at last:
Glory to God! all our dangers are o'er:
Glory to God! we will shout ever more.
We're home at last! Home at last!"

CHAPTER X

ITINERANT EXPERIENCES

(CONTINUED)

APPOINTED PRESIDING ELDER

NOTWITHSTANDING the fact that I was invited to return to Grace Church for the third year by the Quarterly Conference without a dissenting vote, I was appointed presiding elder of the East Cincinnati District by Bishop Simpson at the close of the Cincinnati Conference, held in Grace Church, Urbana, September 3, 1879. The district included one half of Cincinnati and extended along the Little Miami Valley in a northeasterly direction to Xenia, a distance of about sixty miles, and contained eighteen pastoral charges.

My plan, which was followed for four years, was to visit each pastoral charge on the first and fourth rounds, preach once (sometimes twice) on Saturday, hold the Quarterly Conference, and on Sabbath morning hold the love feast, preach and administer the Lord's Supper, and preach again in the late afternoon or evening. The second and third rounds I held all the Quarterly Conferences and preached where I seemed to be most needed. During the fall and winter season, I aided the pastors as far as possible in revival services, many of which were very successful. At that time the Loveland Camp Meeting was a center of large religious interest. At the camp meeting in 1881 the evangelist Thomas Harrison was in charge of the evangelistic services, and there were many conversions. January 11, 1882,

Brother Harrison commenced a series of revival meetings in Saint Paul's Church, Cincinnati, of which Dr. I. W. Joyce was pastor.

A GREAT REVIVAL

The revival meetings were marvelously successful and made a profound impression on the city and surrounding country. Ministers and laymen, from not only Ohio, but also Kentucky, Indiana, Michigan, and Illinois, visited Cincinnati to witness and participate in the revival services. Some of these returned to their homes flaming torches, that kindled revival fires in their respective churches and communities. At a Social Union in Boston Bishop Foster said, while the revival was in progress: "The great revival in Cincinnati is by an instrument, feeble but mighty through God, who has shaken that city, dead with seven deaths, to its foundation. A thousand souls have been converted in these six weeks, all the churches are on fire, and the most careful judges regard the work sound through and through."

While on the East Cincinnati District Dr. William Runyan was serving the West Cincinnati District, and our cooperation in all that pertained to the interests of the church in the city as a whole was complete and cordial. What a noble man of God he was! Our friendship was personal, mutual, and intimate. I never knew him to perform an act that was detrimental to the interest of a brother minister or anyone else. He lived an unselfish, devoted Christian life, and suddenly he was not, for God had taken him.

CONSTITUTIONAL PROHIBITION CAMPAIGN

In the latter part of the Conference year 1882-83 there was a campaign in Ohio for Statewide constitutional prohi-

bition, in which it was my privilege to take an active part. Without neglecting the work on the district, I canvassed southwestern Ohio pretty widely in favor of the amendment. There was no doubt in the minds of honest people that the amendment had a good majority in the State as a whole, but it was wickedly counted out in a few centers where the liquor element was in charge of the ballot boxes. In the centers the returns were held back until the rural vote was known and then sufficient additions were made to overbalance the total prohibition vote. There was not a reasonable doubt that constitutional prohibition was defeated by fraud in Ohio in 1883.

CENTRAL CHURCH, SPRINGFIELD

The Cincinnati Conference held its annual session in Hamilton in September, 1883, Bishop R. S. Foster presiding. The bishop had just returned from a visit to our missions in India and was in fine health and spirits. His sermon on Conference Sunday on the text, "What is man that thou art mindful of him?" (Psa. 8. 4) can never be forgotten by those who were privileged to hear it. I have heard many great sermons and do not discount any of them by saying that Bishop Foster's sermon on that Sabbath morning was the greatest of all. Although it was two hours long, no one would have wished it shorter by a single moment. The peroration was the climax of all that had preceded and was overwhelming. Straightening himself to his full height and casting his eyes upward, he said: "David, do you ask, 'What is man?' I will tell you." Then in one paragraph he summarized the points he had made with tremendous power, and ended with "*That* is man!" The great congregation was brought to its feet and hallelujahs leaped from many lips.

At this Conference I was for the first time elected a delegate to the General Conference, which met in Philadelphia in May, 1884. The delegates were: Ministerial: John M. Walden, Adna B. Leonard, Charles H. Payne, William Runyan; Lay: Phineas P. Mast, John W. Dale. At the close of the Conference session, in response to the request of the Quarterly Conference, I was appointed to the pastorate of Central Church, Springfield, where I spent what were to me three eventful years. My predecessor was the Rev. C. W. Ketcham, D.D., under whose ministry the church had been prosperous. During the first winter a series of successful revival services were held and there were numerous additions to the membership. During my pastorate of three years revival methods were followed in the Sunday school, young people's meetings, weekly prayer meetings, and public services. At intervals there were special seasons of revival and the membership, including probationers, rose from five hundred and ninety to eight hundred and five.

MY FIRST GENERAL CONFERENCE

In May, 1884, I had my first experience as a member of General Conference. I had had the privilege of spending almost two weeks as a visitor to the General Conference held in Brooklyn, New York, in 1872, and was a daily attendant of the one held in Cincinnati in 1880, though not a member, and having been a deeply interested reader of the General Conference proceedings from the time I entered the ministry in 1860, I was somewhat familiar with the rules and methods of that distinguished body. And now, after having been a member of eight consecutive General Conferences, and having given some attention to like bodies, religious and secular, I venture to say that there is no legis-

lative body on the planet that transacts so large a volume of business in the same period of time, or that conducts its business in a more orderly manner.

There is a somewhat widespread opinion that members of the General Conference to a large extent follow questionable political methods to bring about desired results, particularly in the election of bishops and other officials. After having been an active participant in all the General Conferences from 1884 to 1912, with special pleasure I record the fact that I have but very rarely known of political methods being followed that were not wholly honorable and creditable and above suspicion in moral quality, nor have I known of results achieved that were not honorable to all concerned and designed for the best interests of the church as a whole.

Having been closely identified with the prohibition campaign in Ohio the year previous, I was placed upon the standing committee on "Temperance and Constitutional Prohibition," and it fell to my lot to draw up the report which was adopted by the Conference. In that report there is a paragraph which has probably been more frequently approved in letter or in substance by Annual Conferences than any other deliverance of that or any subsequent General Conference: "We are unalterably opposed to the enactment of laws that propose by license, taxing, or otherwise to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward the traffic is one of uncompromising opposition, and while we do not presume to dictate to our people, as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor traffic." This

paragraph in language or substance has been repeated by every General Conference since its adoption at Philadelphia.

OHIO PROHIBITION CAMPAIGN

The political campaign of 1884, when James G. Blaine (Republican), Grover Cleveland (Democrat), and John P. St. John (Prohibition) were candidates for the Presidency of the United States, was probably the most intense and exciting ever waged for that great office. The contest was not only political but personal. Against the character of each of the candidates various unsavory rumors were circulated. The chances for the Republican and Democratic candidates were so nearly balanced that much depended upon whether the Prohibition candidate would draw more largely upon the former or the latter. It was several days after the election before the final decision was reached and Grover Cleveland was declared elected. The Prohibition party was blamed for the defeat of Blaine on the ground that it drew a sufficient number of votes from the Republican party in the State of New York to give its electoral vote to the Democrats. Having campaigned with St. John, I was bitterly assailed for having contributed to the defeat of the Republican candidate. Personally I had no preference between the two old-party candidates, but I was exceedingly anxious that the candidate of the Prohibition party should have a vote large enough to make the liquor traffic a national issue, a position it then attained and has maintained until the present, with the prospect that it will be the supreme issue in the form of a national constitutional amendment in the near future.

The importance of the greatly increased prohibition vote in the national campaign of 1884 was seen in the impetus it gave to State campaigns in 1885. Early in the year just

named letters reached me from different parts of the State asking whether I would allow my name to be placed at the head of the Prohibition party ticket for the ensuing campaign, and to all I returned a negative answer. The pressure increased, and it became so great that I found it important to go to Cleveland for the sole purpose of impressing upon the chairman of the State Executive Committee the impracticability of acceptance of the nomination should it be tendered, and requested him to inform all county committees and other inquirers that I could not permit my name to be considered. The State chairman requested me to serve as temporary chairman of the State convention and deliver what was termed the "keynote" address. The convention met in Springfield, where I was pastor, July 1, 1885.

On the previous evening I was requested to meet a few of the party leaders in a hotel parlor to consult, as I supposed, in regard to the program to be followed the next day. To my surprise, the matter to be considered was, "Who shall be placed at the head of the ticket?" There were probably twenty-five or thirty persons present representing practically all parts of the State. One after another declared that there was only one name mentioned in the localities they represented respectively, and that name was A. B. Leonard. After an hour had been spent in informal conversation, it was suggested that a season of prayer would be appropriate, and Mr. Horace Waters, of New York, who had come as a visitor to the Convention, offered a simple, devout, earnest prayer for divine guidance in the selection of a candidate. As the prayer was ascending to the Lord of all, a solemn conviction came into my soul that that difficult and important responsibility would probably be thrust upon me. When the prayer was ended I returned to my home to spend a sleepless night. The following day

I delivered the opening address and presided until a permanent organization of the convention was effected.

Another restless night followed, and as I was leaving my home the next morning, for the convention hall, my wife said: "You seem to be in trouble. Is anything burdening your mind?" I answered: "Yes, this convention seems to be bent on placing my name at the head of the list of candidates to be nominated. What shall I do?" In her quiet, gentle way, she inquired, "Have you a conviction in regard to your duty?" I answered: "That's the trouble. There has come into my soul a conviction that I ought not to refuse." And she replied, "You had better follow your conviction no matter what the cost."

NOMINATED FOR GOVERNOR

It was on July 2, 1885, that I was unanimously and with great enthusiasm nominated for governor of Ohio by the Prohibition party, and under a profound conviction of duty the nomination was accepted. On that day I buried every ambition I had ever cherished in as deep a grave as was ever dug. Brethren beloved in the ministry, whose friendship I could not doubt, said: "You have made a mistake, from the effect of which you can never recover. The best pulpits in the Methodist Episcopal Church were possible to you, but they are closed now; official and ecclesiastical honors awaited you, but they are impossible now." To which I replied: "So I understand it. I have counted the cost and have taken this step thoughtfully, deliberately, and prayerfully, and am willing to accept the consequences, whatever they may involve. I ask for no reward except the consciousness of having done my duty, and without fear or favor I will put my best into this fight." And I did. No man can be at his best who has a selfish or unworthy

ambition in view. Having no expectation of being elected governor of Ohio, and refusing to receive any reward for service rendered, I had but one ambition and that was to help forward the movement for the extermination of the drink traffic in Ohio and in the nation. I was aware, to some extent at least, of the calumny and abuse that would be poured upon me, but its full measure I did not know. Though a total abstainer, I was advertised by a partisan pro-whisky press as a winebibber and a drunkard.

ATTACK ON CENTRAL CHURCH

A wicked attempt was made to disrupt Central Church, of which I was pastor. The Fourth Quarterly Conference had already, by a unanimous vote, invited my return for the third year; but it was at once widely circulated that the official board at its next regular meeting would advise against my continuance. When the meeting came there was a full attendance. At the front door of the church there was a bevy of newspaper reporters awaiting the news. When the usual business had been transacted and miscellaneous items were in order, one of the leading members arose and called attention to the rumors that were afloat, and then read a preamble and resolution reaffirming the action that had been taken by the Quarterly Conference, which was adopted without a dissenting vote. The news having been given to the reporters at the door, they scattered, a disappointed lot. The reporter for the Cincinnati Commercial Gazette made a report that was so untruthful and misleading as to make it necessary for the secretary of the official board to send a copy of the action taken to the editor of that paper, with an urgent request that it be printed in full, which was done. I can never repay that grand old church for its enthusiastic support in that crucial epoch in my life. I do

not advise young ministers to accept nominations at the hands of political parties, but there may be exceptional circumstances making it necessary, if one would respond to the demands of a great cause and to the best impulses of his own nature.

CONFERENCE FELLOWSHIP

The fellowship I have enjoyed in the Cincinnati Conference, now merged into the West Ohio Conference, will always be cherished with tender affection. Forty-one years ago that fellowship began and it remained undisturbed until that Conference, as such, ceased to exist. My brethren have honored me far beyond my deserving, and I would be an ingrate if I did not appreciate and acknowledge their generous appreciation. Eight times in succession they elected me one of their representatives to the General Conference, and not once on a second ballot. Six times they placed my name at the head of the list of ministerial delegates, when there were brethren on and off the list far more worthy of such distinction. But I never suppressed my convictions to secure their favor, nor did I ever solicit the vote or influence of any brother. If I had done so, they would have rightly despised rather than honored me. On important questions we occasionally differed, sometimes sharply, but not to the loss of mutual esteem and brotherly affection. Personally, I have made it a rule not to think the less of any man because we do not see alike on important questions. Not infrequently I have found that my opponent was right and I was wrong, and that was sufficient reason for treating his opinions with respect.

INCIDENTS OF THE CAMPAIGN

The Executive Committee of the Prohibition party challenged the candidates of the Republican and Democratic

parties to a series of joint debates on the issues involved, but the candidate of the former, Hon. J. B. Foraker, positively declined, while the candidate of the latter, Governor Hoadly, consented to a tripartite discussion, but would not meet the Prohibition candidate in a dual debate. I was willing to meet either or both, but arrangements could not be made and consequently no joint discussion could be had.

* * * *

The Cincinnati Conference met, under the presidency of Bishop W. L. Harris, in the Walnut Hills Church, Cincinnati, when the campaign was at white heat. A partisan press, led by the Cincinnati Commercial Gazette, had widely circulated a rumor that charges would be preferred against me and I would be placed on trial. What the charges would be was not specified, but it was supposed that they would be forthcoming under the question, "Was the character of each preacher examined?" When my name was called there was breathless attention. My presiding elder, Dr. A. N. Spahr, a manly man of God, promptly responded, "Nothing against him." I waited to see whether there was anybody who had anything "against him." After a moment of silent expectancy, the bishop called my name the second time. I arose slowly, faced the Conference (and the crowd), and made my report. There was satisfaction on the part of my friends and disappointment on the part of my foes.

After the standing committees were appointed it was suggested that a special committee be constituted on "The State of the Church," and it was done. At the second morning's session, the bishop held up a large envelope containing a paper which he suggested should be referred to the Committee on the State of the Church, and the reference was made without reading. The committee made its report at the last

session of the Conference, and it contained a considerable amount of good advice, but there was one short paragraph which contained the crux of the whole matter, which was to the effect that the Conference could not approve of any one of its members becoming a candidate for political office or the advocate of a political party. Although my name was not mentioned, all knew to whom reference was made. Immediately the Rev. S. F. Conery was on his feet and moved to amend by striking out the paragraph above referred to, and followed with a speech that moved the Conference profoundly.

A member of the committee, who thought something must be said in its defense, told how "kindly the case of Dr. Leonard" had been discussed, which greatly amused the Conference, as it was an admission that the criticism made by Brother Conery was well founded. Other speeches were made, but no one denied that the prohibition candidate was the one person to whom reference was made. While the discussion was proceeding, Bishop Harris beckoned me from his chair. When I approached, he asked whether I desired to speak. I replied that I did not propose to make a defense, but that I would like to make a statement. He said, "You shall have an opportunity." When the opportunity was afforded I said, in substance, that I had no apology or defense to offer for being a candidate for political office; that we had made too much history along that line to make such a course in order then. I proceeded to name several Methodist preachers who were then holding political offices against whom no complaint had been made; that there was a member of the Cincinnati Conference present who was once a candidate for the office of United States senator in a Western State, and had not been required to make a defense or apology before the Conference of which

he was then a member. I further stated that I was in the campaign to stay until the last ballot was cast on election day.

The vote was taken and the amendment carried by a good majority. Immediately a prominent member arose and said: "I move to lay the whole report on the table. You have taken everything out of it that was in it." But the motion was lost and the pious part of the report was adopted.

* * * *

The Executive Committee of the Prohibition party arranged for a mass meeting at the seat of each of the five Ohio Annual Conferences for 1885. The Central Ohio Conference met at Fostoria, the home of the late Governor Foster. Two interviews with the governor had been going the rounds of the press to which I decided to make answer in my Fostoria address. In one of these it was declared that I was lying about the Republican party in saying that it was in favor of the *continuance* of the liquor traffic, whereas the party had never made a deliverance on that question. "The traffic is here. The constitution forbids a license; prohibition is impossible, and the only thing that can be done is to restrain and regulate the traffic and that the Republican party is pledged to do."

In the other interview with the Toledo Blade the governor said, substantially: "The Democrats will find it difficult to carry Lucas County [in which Toledo is located] this year, for the reason that the liquor dealers are becoming much dissatisfied with the Democratic party, which makes pledges but does not redeem its pledges. The Republican party has never made a pledge to the liquor dealers that it has not redeemed. The Republican party has been in power in the national government for twenty-five years, and during that

period the liquor traffic has had its greatest prosperity and the liquor dealers are beginning to think that their business is safer when the Republicans are in power than when the Democrats are in power."

I prepared a speech for the occasion that would include these interviews. The meeting was held in the opera house, which was packed to the doors. I did not know Governor Foster personally, but incidentally learned that he was in the house. Introductory to my address and with the object of drawing the governor out, I opened the way for free discussion by saying that I never allowed myself, however great the temptation, to make a statement that I did not have reason to believe was true; that if any one knew that any statement I might make on that occasion was false, I would count it a favor to be corrected and any one arising to make such correction should have a fair hearing. I further said that I had prepared a speech for the occasion, but it was not important that it should be delivered. No one should keep silence for fear of embarrassing me; my machine ran just as well off the track as on, and if by any chance it should be derailed or damaged the loss would be mine.

I first reviewed the history of the Democratic party in Ohio, showing how it had always truckled to the liquor dealers, by quoting platform planks, legislative acts, and statements of party leaders, and challenged contradictions, but there was no response. I then turned to the history of the Republican party and reviewed it along the same lines. Coming to the attitude of the party toward the liquor traffic, I declared it to be as follows: "The Republican party is in favor of the continuance of the liquor traffic under a taxing law, and such taxing law as will meet the approval of the liquor dealers." This declaration was made to meet the

first interview as outlined above. I challenged contradiction, but there was no response. I repeated the declaration, and again there was silence. I then became somewhat aggressive and said: "There is probably some one here to-night who will say to-morrow, 'Leonard was at his old trick again—lying about the Republican party.' If I am lying, this is the time to show me up and administer a deserved rebuke. Any coward can accuse me to-morrow of lying. No courage will be needed to do that. Set me straight here and now, or hereafter hold your peace." A man in the audience arose and I recognized him at once. He did not announce his name, but a preacher near me said in an undertone, "That is Governor Foster."

He said, "You do not state the Republican party attitude fairly."

I said: "Will you be so kind as to state it, sir?"

He replied in substance as above, and his friends cheered him lustily.

I said, "I will put the question in another form: Is the Republican party in Ohio in favor of prohibiting the liquor traffic?"

He stood for a moment as though a bit confused, and then said, "No, sir, it is not."

I replied, "If it is not in favor of prohibiting, it is in favor of continuance, is it not?"

He made no reply.

"It is in favor of continuance under such a taxing law as will meet the approval of the liquor dealers, is it not?" and without answering he resumed his seat. I said: "By your silence you admit that my statement is true and that yours is false—that is to say, the Republican party in Ohio is in favor of the continuance of the liquor traffic under a taxing law, such as will meet the approval of the liquor

dealers." I then added, "I now state, upon the authority of your own eminent citizen ex-Governor Foster, that the liquor dealers can more safely trust the Republican party than the Democratic party."

Instantly Governor Foster was on his feet again, and with intense earnestness he said: "I am the party you have just named. Your statement ascribed to myself is false and slanderous."

The excitement in the audience was intense, as it was evident that a question of veracity was to be settled. I replied: "If my memory is not at fault, I have seen such a statement attributed to yourself in the public press. Do you deny having made it?"

He again flatly denied it.

I said, "I am very certain that I have not originated this statement." Then, addressing him directly, I said: "You have now had a little time to reflect. Do you intend to deny here in the presence of your fellow citizens that you have ever uttered such words?"

He again gave a positive denial, and asserted that my statement was false and slanderous.

I then said, "I have an interview of yours with a reporter of the Toledo Blade, which I will read." I then read the second interview as given above. Addressing him, I asked, "Are you the author of this interview?"

After a moment's silence, he replied: "Yes, sir, every word of it." The Prohibitionists and Democrats broke into tremendous applause, while the friends of the governor were mute with disappointment. When quiet was restored he said: "I am sorry I have had anything to do with this matter to-night. I will take my seat and not interrupt the speaker further."

I replied: "You have not interrupted the speaker. This

is just what he has been fishing for; but probably no one will call in question your confession that you are sorry you have had anything to do with this matter." I then said that being a preacher, I was fond of a text and proceeded to take up the interview item by item, to show that the governor had simply told the truth. The foregoing are a few of the interesting incidents of the campaign, and the number might be increased, but space will not permit.

GROWTH OF PROHIBITION SENTIMENT

Since 1885 there has been a great increase of the prohibition sentiment, not only in Ohio but throughout the land. The growth of this sentiment has been promoted by the Christian Church, the Prohibition party, the Woman's Christian Temperance Union, and the Anti-Saloon League. Now all these agencies are uniting in a campaign for nationwide prohibition through an amendment to the federal Constitution, which shall forever render illegal through the territory of the United States the manufacture, sale, importation, exportation, and transportation of intoxicating liquors to be used for beverage purposes.

The slogan now is, "On to Washington!" and the proposed amendment is ably advocated in both houses of Congress. No longer can it be said that the alcoholic liquor question is local—it is now national. Not until national constitutional prohibition is a fact will the question be finally and forever settled.

GREEN STREET, PIQUA

My pastoral term of three years terminated at Central Church, Springfield, September, 1886. Considerable interest, far from friendly, was manifested by the secular press in regard to my next appointment. It was said that

my political record during the campaign of 1885 was such as to make me undesirable anywhere. The Cincinnati Conference held its annual session that year in Green Street Church, Piqua, whose pastor was at the end of his term. The secular papers reported that I was scheming for appointment to that church, notwithstanding the fact that I had neither spoken nor written a word to anyone about it. However, it came about that I was invited to two churches, of which Green Street was one. Bishop Walden, who was presiding, requested me to choose between the two, which I declined to do, adding that he could not give me an appointment that I would not take, and that without grumbling or complaint. The appointment was made and I entered promptly upon my pastoral duties. My predecessor, the Rev. A. Bowers, left the church in excellent condition. The official board was made up of strong men and was harmonious, as was the membership of the church. The following spring and summer a commodious parsonage was erected and furnished, the cost of which was promptly and amply provided for.

At the Conference of 1887 I was elected a second time a delegate to the General Conference, held in New York in May, 1888. During the winter of 1887-88 a series of revival services were conducted with excellent results, and every department of church activity was most encouraging. Of the eleven pastorates it has been my privilege to serve none were more successful or enjoyable than the year and a half spent at Green Street, Piqua.

Here my pastoral experiences ended and I entered upon a wider itinerancy in which the world was my parish.

CHAPTER XI

AN UNEXPECTED EVENT

THERE is a saying that it is the unexpected that happens. Surely, it was to me the unexpected that happened when I was elected a corresponding secretary of the Missionary Society of the Methodist Episcopal Church, by the General Conference, held in New York city in May, 1888. When I first learned that my name was being mentioned in connection with that office I did not regard it seriously or hopefully, but as a complimentary expression of personal friends. The day previous to the election of missionary secretaries Dr. John C. Ridpath, the historian, a lay delegate from the Northwest Indiana Conference, said, "I want the privilege and honor of presenting your name to the Conference as a candidate for missionary secretary," and when the time for nominations came he presented my name. On the first ballot, C. C. McCabe was elected, and on the second J. O. Peck and A. B. Leonard.

Entering upon the office to which I had been so unexpectedly elected, I found myself in complete sympathy with the work, but quite limited in my preparation for the duties involved. As pastor and presiding elder I had always taken a deep interest in the missionary work of the church at home and abroad, and I had tried to keep myself and the people I served abreast of the movements of our church in both fields. For many years I had held a missionary prayer meeting monthly in my pastoral charges and as presiding

elder had done what I could to stimulate the missionary spirit among preachers and people. In the churches I had served the annual missionary Sabbath had been regarded as the great day of the year. For a month the cause of missions had been the theme in the weekly prayer meeting, and the people were urged to prepare for the privilege and duty of giving. Missionary literature was provided and distributed. The Sabbath previous to Missionary Day a preparatory sermon was preached and the final announcement made. The people were reminded that every Sabbath morning they had joined with the pastor in praying, "Thy kingdom come; thy will be done in earth as it is in heaven." We must either cease offering that prayer or we must do what we can to bring about the result prayed for. They were exhorted to look forward to the following Sabbath as a day of special privilege and allow nothing to keep them at home that was not absolutely prohibitive. The Sunday school was carefully cultivated through monthly missionary exercises and offerings. As a rule, the annual missionary offerings increased, sometimes even doubled, during a pastoral term and all the benevolences of the church were largely advanced.

MY COLLEAGUES

I was particularly fortunate in the two splendid men with whom I was to be associated—Charles C. McCabe, D.D., and Jonas Ormal Peck, D.D. Dr. McCabe had become famous as a chaplain in the Union army and a prisoner in Libby Prison. His "Bright Side of Life in Libby Prison" was one of the most popular lectures ever delivered from an American platform, and was more frequently heard than any other. He had been assistant secretary to Dr. A. J. Kynett in the Board of Church Extension for several years

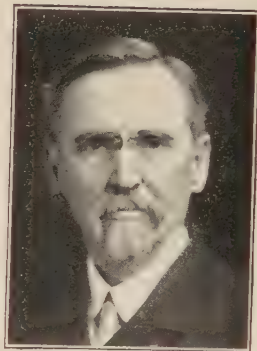
and popularized that institution throughout the entire church. Immediately after his election as corresponding secretary of the Missionary Society he flung out the slogan, "A million for missions," which, though sharply criticized by many at first as being fanatical and impossible, was soon taken up and echoed from pulpits and pews everywhere, and the goal was reached in 1887. The income of the Missionary Society in 1884 was \$731,125.86, and many thought that the limit had been reached. An increase of \$268,874.14 in three years surprised and greatly inspired the whole church, and prepared the way for still larger increases in the years that followed. Chaplain McCabe did more to inspire the church along benevolent lines than any other man in our denominational history. He was elevated to the episcopacy in 1896 and won his crown December 19, 1906. In a highly eulogistic editorial in *The Christian Advocate*, Dr. J. M. Buckley wrote: "As a preacher he held from the beginning to the end the attention of every auditor. His illustrations were vivid and his anecdotes were new, pertinent, and telling. Never weakly sentimental, his emotions were potent powers. The pathetic and moving eloquence of Simpson never produced greater effects than did sometimes the intimate but not familiar, the natural but not uncultivated manner of Bishop McCabe. His ability to cause his audience to see the scene he described was unparalleled. A half hour's address in Pittsburgh after his return from South America produced the most vivid impression of a foreign country. While he spoke, we *saw* South America."

Dr. Peck had become distinguished as a pastor and preacher and brought to his new position a well-trained mind and a consecration only equaled by that displayed through many years of successful pastoral and pulpit serv-

ice. His passion for souls, so manifest in his pastoral life, flamed out even more intensely when as missionary secretary the world was his parish. His sermons and platform appeals in behalf of missions greatly stirred the church, while his important secretarial duties were performed in a most conscientious and effective manner. To his colleagues his sudden death seemed scarcely less than a calamity. On the morning of May 17, 1894, as the sun of a new day poured its unclouded light into the death chamber, his redeemed spirit winged its way to the country where "they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."



J. O. PECK
1888-1894



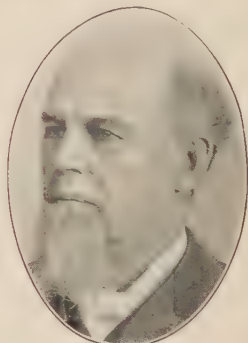
A. B. LEONARD
1888-1912



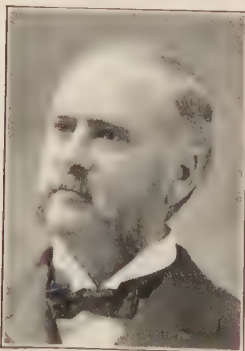
A. J. PALMER
1896-1900



C. C. McCABE
1884-1896



W. T. SMITH
1896-1900



H. K. CARROLL
1900-1908



H. C. STUNTZ
1908-1912

CORRESPONDING SECRETARIES OF THE MISSIONARY
SOCIETY AND THE BOARD OF FOREIGN
MISSIONS 1888-1912

CHAPTER XII

FIRST VOYAGE

AGAIN the unexpected happened. Bishop Cyrus D. Foss had been assigned by his colleagues to visit the Far East and preside over the Conferences and missions in Japan, Korea, and China in 1893. On his way from Philadelphia he stopped at Evanston, Illinois, to attend the semiannual meeting of the Board of Bishops, and while there met with an accident, falling down a flight of stairs, which rendered him incapable of continuing his journey, and Bishop Randolph S. Foster was designated to take up the task. After a brief visit to his home in Boston, Bishop Foster, on May 13, appeared at the Missionary Office in New York and announced that he desired the writer to accompany him on his long journey, and assist in a thorough investigation of the work. Being absent from my office when the call was made, the Bishop left word that he would spend the following day (the Sabbath) at Madison, and would see me at my home in Morristown, in the afternoon. The visit was made, the whole matter was considered in the presence of my family, and the conclusion was reached that the call was clearly providential. The Board of Managers on the following Tuesday unanimously approved, and on Wednesday, May 17, I started on my long journey.

The trip across the continent was made without incident worthy of notice and San Francisco was reached in five days. At three o'clock on the afternoon of May 23 we

sailed on the good ship *Oceanic*, bound for Yokohama, and commanded by Captain W. M. Smith, a splendid seaman and a high-toned gentleman.

Immediately upon passing through the Golden Gate our ship encountered a strong northwest wind, which soon became a furious gale, sending the passengers to their state-rooms to settle accounts with Neptune upon such terms as he might see fit to exact. As the night advanced, the gale became a hurricane, and the billows not only swept the decks but frequently leaped the funnel. Bishop Foster, who had been one hundred and fifty nights at sea, said it was the worst storm he had ever experienced, and Captain Smith, who had been in command of ships on the Pacific Ocean for fifteen years, said it was the worst he had ever known. Before another twenty-four hours had passed we reached quiet waters and the balance of the voyage to Yokohama was made in comparative comfort.

AT SEA

From ten to eleven o'clock each forenoon our party gathered about a table in the dining saloon and discussed questions related to missionary life and work, under the leadership of Bishop Foster or an experienced missionary, thus turning to good account the passing hours. Upon reaching the one hundred and eightieth meridian, we had the novel experience of losing a day. We retired on the evening of Thursday, June 1, and woke up the next morning to find that it was Saturday, June 3, Friday, June 2, having dropped into the ocean. Captain Smith said it had been thrown overboard.

CHAPTER XIII

DAI NIPPON

THE country known to the people of the West as Japan is by the natives called Dai Nippon. It lies in the Pacific Ocean off the continent of Asia, in the form of a crescent, and consists of four principal islands, Hokkaido, Hondo, Shikoku, and Kyushu, together with a large number of small islands, many of which are mere dots on the surface of the water. The total area is one hundred and sixty-one thousand one hundred and ninety-eight square miles, or about equal to the State of California. For scenic picturesqueness, on a grand scale, Japan has few equals. As the ship upon which one sails approaches the main island, the first object that arrests attention is Fuji, with its crown of perpetual snow, which seems to arise from ocean depths, but upon nearer approach is found to be only the tallest of many others that rise to lesser heights, not a few of which are either extinct or active volcanos. Traveling through the country, one is seldom out of sight for any considerable length of time of the smoke of a slumbering furnace that may break forth at any moment and carry destruction to the surrounding territory and death to the inhabitants. In January, 1914, the volcano Sakura-Jimna, situated on an island about seventy-five miles from Nagasaki, in a southeasterly direction, broke forth violently after a sleep of one hundred and thirty-five years. The number of houses burned was one thousand seven hundred

and fifty, and many hundreds of the people lost their lives. The city of Kogoshima, on the shore of the bay, twenty miles away, was greatly damaged by ashes which fell in its streets to the depth of several feet and by burning lava. But this was only one of thousands of eruptions that have occurred in the history of Japan. Earthquakes are also of frequent occurrence, and always accompany volcanic eruptions. It is reported that in thirteen years, ending with 1897, Japan was visited by seventeen thousand seven hundred and fifty shocks, or an average of about three a day. Many of these shocks were slight, while some were very severe and destructive.

October 28, 1891, an earthquake occurred in the southern part of the main island centering at the city of Nagoya, when ten thousand people were killed, fifteen thousand wounded, and one hundred thousand houses were destroyed.

Just as day was dawning after my first night ashore I had an interesting earthquake experience. I was in that blissful borderland where one is neither asleep nor awake, when the first shock came, causing the timbers of the house to vibrate. I dreamed that I was aboard ship, which was swaying in a storm. Then the timbers creaked and I dreamed that the sound came from the masts of the ship under the stress of the gale. A few seconds later I was wide awake, realizing that I was having my first Oriental earthquake experience.

MOUNTAINS AND VALLEYS

The mountains of Japan are decorated and adorned with a large variety of stunted pines and various other trees of dwarfed growth, while in the valleys the graceful bamboo abounds, as also cherry blossoms, splendid chrysanthemums, gorgeous lotus flowers, etc.

The valleys are very rich and are largely devoted to the cultivation of rice. The mountain streams are utilized for irrigating the rice fields. When the streams reach the rims of the valleys, they are diverted from their channels into great ditches that run along the base of the foothills, and these ditches are tapped along the way by ditches that distribute the water over the lower levels. The rice fields, or levels, rather, are of all sizes and forms, from a few square feet to half an acre or more. But every field must be perfectly level so that the water may cover the whole surface, whether it is small or large. Passing through these valleys by jinrikisha or by rail, at the planting season, one sees thousands of men and women wading knee deep in water and mud setting out the rice plants, which have been previously grown in hot-beds to the height of five or six inches. The plants are set in rows with narrow spaces between, and the ground remains flooded until the crop is well matured, when the water is shut off, that the ground may become dry, preparatory to the harvest.

THE HOKKAIDO

Taking ship at Yokohama, we made a trip of five hundred miles to Hokodate, on the Hokkaido, the most northerly of the four principal islands of the Japanese empire. At the time of our visit the city had a population of forty thousand. Here we had a frame church that would accommodate two hundred people and a membership of one hundred and seventy-five practically self-supporting. The ground upon which the church stood was held by a perpetual lease from the government, at a cost of \$100 per year.

The Woman's Foreign Missionary Society had a girls' school with one hundred students, occupying a commodious building, which cost \$10,000. There were also two good

dwelling houses owned by the mission and occupied by missionaries, erected at a cost of \$3,500. During the evening of the night spent in Hakodate a religious service was held and the house was crowded to hear brief addresses by Bishop Foster and the writer, interpreted by Dr. Soper, and a sermon by the Rev. Y. Hounda, of the Japan Conference.

THE JAPAN CONFERENCE

On June 22 we arrived in Tokyo, where the two following weeks were spent in attending commencement exercises of our schools and delivering addresses, lectures, and sermons.

On Thursday, July 6, the Japan Conference commenced its twelfth annual session in Goucher Hall, in our college building in Aoyama Tokyo. The Mission was founded in 1873 and was organized into an Annual Conference in 1884, and included the Island Empire. There were 21 missionaries, 78 native preachers, 7,064 communicants, and 5,501 Sunday school scholars. The routine of the business was quite the same as in a home Conference, but was greatly retarded by the use of two languages, making it necessary to translate what was said in either into the other.

An interesting incident was the visit of a delegation from the Canadian Methodist Conference, in session in Tokyo at the same time, when several fraternal addresses were delivered and prophecies made for the future oneness of Japan Methodism, which were fulfilled in May, 1907, when the Japan Methodist Church was organized.

On Sabbath morning the love feast was largely attended and deeply spiritual. The experiences related made plain the fact that the Japanese who accept Jesus Christ as a personal Saviour come into a blessed consciousness of his saving power and are "able to comprehend with all saints

what is the breadth and length and depth and height; and to know the love of Christ which passeth all knowledge" and "be filled with all the fullness of God." It has been my privilege since that day to attend love feasts in many lands and to have interpreted to me testimonies given in many languages and dialects, and they have as with one voice and tongue proclaimed that the "gospel of Christ is the power of God unto salvation to every one that believeth."

At the public service the hall was filled, many English-speaking people being present. The bishop declined to preach or deliver a formal lecture or address through an interpreter. Although on this occasion he was urged to do so, on the ground that more than one half of the congregation could not understand a word of English, he kindly but firmly declined, saying that the interpreter could make notes and give the substance of the sermon after its delivery. The text was: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15), and the theme was the incarnation and work of Jesus. The day was hot, and the bishop was so oppressed that he did not measure up to his usual standard of eloquence and power. The deacons were to have been ordained at 4 P. M., but on account of the bishop's depression, the ordination service was deferred until Monday morning, when nine deacons and two elders were ordained.

CHAPTER XIV

IN JAPAN

THE JAPANESE PEOPLE

THE revolution which commenced in 1868 and ended practically in 1872 abolished the shogunate and feudal system of government which had prevailed for centuries, and the Mikado was restored to his ancient position of supreme ruler. It is not possible here, nor is it important, to even sketch the struggle through which the Japanese nation passed in the brief space of four years. The revolution ended twenty-one years prior to my visit, and although the changes had been marked, particularly in the form of government that had been brought into existence, the manners and customs and conditions of old Japan still largely prevailed. While there were palaces for the Mikado and the nobility, the common people lived in hovels, made largely of bamboo and reeds, plastered with mud and thatched with straw. Their clothing was of coarse material and often very scant in quantity. Many children of both sexes under ten years of age were nude, and not a few women and girls were innocent of clothes above their waists. Where such conditions obtain there can be little modesty and only a low type of morality. Up to the time of the revolution the education of the people had been largely neglected, and consequently widespread illiteracy prevailed. Since the revolution an excellent public school system has been established and the former illiteracy has largely though not entirely disappeared. There has also been considerable improvement in temporal conditions. The stagnant sea of a civilization

which was the product of false religions has been stirred, and the people have been aroused from a moral and intellectual slumber of centuries. That this moral and intellectual quickening is the result of contact with Christian influences is the opinion of many who have studied the whole situation with open and unprejudiced minds.

That as a people they are opinionated and egotistical may be admitted without claiming that they have a monopoly of those qualities. This has been admitted by some of their ablest scholars. Just prior to 1893 there appeared in the *Contemporary Review* an article describing them as "frivolous, caught for a moment into earnestness by the attractions of American civilization. . . . They live over a volcano, but their talk is of flowers and their interest is in the last foreign importation." This was met by indignant protest from Japanese sources but was practically conceded by the ex-president of the Imperial University of Tokyo, who in an address delivered at about the same time said: "We are a clever people. . . . Within twenty or thirty years we have in virtue of this quality of smartness appropriated much from the West. It is a good thing to be clever, but to be clever only is to lack strength. Cleverness and steadfastness of purpose rarely go hand in hand. The former is likely to taper away into shallowness and fickleness, and the fickle, shallow mind can rarely carry through to its end any great undertaking. While there are undoubtedly exceptions, yet I think this is our weakness—that we have not endurance, the indefatigable spirit of the men of the West."

JAPANESE WOMEN

Having had the privilege of extensive travel and observation in India, China, and Korea, the writer frankly concedes

that Japanese women were in 1893 on a higher plane than those of the countries just named. They were allowed greater freedom and were better educated. But admitting her advantages over other Oriental women, it must be added that her position was very low compared with the women of Christian civilizations. This difference is very marked. Not once did I see on the streets of Tokyo or any other city of Japan, a husband and wife walking side by side. If the wife accompanied her husband, she walked behind him, and if there were burdens to be borne, they were usually on her shoulders. She was a drudge, required often to render the most menial service. Vast numbers were employed in removing the night soil from the cities. In *The Mikado's Empire*, by W. E. Griffis, we read: "A great principle and an Asiatic institution are the causes of the degradation of Japanese women. The one is filial obedience, the other polygamy. . . . The Japanese maiden, as pure as a Christian virgin, will, at the command of her father, enter the brothel to-morrow and prostitute herself for life. Not a murmur escapes her lips as she thus filially obeys. To a life she loathes, and to disease, premature old age, and an early grave she goes joyfully. The staple of a thousand novels, plays, and pictures in Japan is written in the life of a girl of gentle manners and tender heart, who hates her life and would gladly destroy it, but refrains because her purchase money has enabled her father to pay his debts and she is bound not to injure herself. In the streets of the great cities of Japan are to-day, I doubt not, hundreds of girls who loathe their existence, but must live on in gilded misery because they are fulfilling all righteousness as summed up in filial piety." A woman is a thing, a convenience, a necessary evil, to be used and endured, but never an equal. She has no soul and can never be immortal unless

she can be reborn a man, which means that immortality is to her impossible. Concubinage, which widely prevails, precludes the possibility of a pure home life. A Japanese can have but one legal wife, but he may have as many concubines as he can support. A wife may be divorced at the will of her husband for any one of the following seven offenses:

1. If she is disobedient to her parents-in-law.
2. If she is barren.
3. If she is lewd or licentious.
4. If she be jealous.
5. If she have a loathsome or contagious disease.
6. If she steal.
7. If she talks too much.

But notwithstanding the low estimate in which they are popularly held, and their many disabilities, the women of Japan are reported to be very influential in the home, and often its real ruler.

CHAPTER XV

IN JAPAN

(CONTINUED)

SHRINES AND TEMPLES

TRAVELING in Japan and seeing shrines and temples on every hand, one is often reminded of Saint Paul's declaration concerning the Athenians: "Ye men of Athens, I perceive that in all things ye are too superstitious." The shrines and temples were constructed by the unpaid labor of the common people, who were the vassals of the nobility. I visited a mountain gorge, where upon the bank of a torrent that leaped and thundered along its rocky channel there was what might well be described as an avenue of the gods. The images were carved in stone and lined the way for a distance of thirty rods or more. One was of colossal stature, while most of them were life-size. I counted one hundred and twenty-one. It was said that no two persons ever count the same number. The superstition prevailed there like that in England concerning the druidical stones, to the effect that no two persons could number the stones alike and that no one person could ever make a second count confirm the first. Some of these images had lost their heads, others were more or less disfigured, while many were quite overgrown with moss. Here I visited a small temple containing one thousand gods made of brass, while about it were forty-seven carved in stone. One is constantly reminded of the significant fact that decay and

destruction are written upon all except a comparatively few of these shrines, temples, and gods. Nothing seemed to have been recently constructed and only a few of the most important places were kept in good repair. In a journey of over five hundred miles, with careful observation, I saw but one temple in process of erection and not one that looked as though it had been erected in recent years. I saw many temples with roofs rotten and leaky and many shrines in process of decay. I visited a large temple occupied as the summer home of a missionary and found in a secluded spot the shrine of the priest that had once resided there, then uninhabited by anything except two ugly images, while the roof over it had partly rotted away. Even about many magnificent temples there were marks of neglect and decay. Stones that had fallen out of walls were scattered about. Pavements were uneven and stone steps leading to the temples were often greatly out of repair. Just outside of the city of Sendai there was a Shinto temple, erected to the memory of Datemasamune, once the most powerful feudal lord that ever ruled north of Tokyo. But the approaches to the temple and tomb, the torii, the gates and doors, as well as the tomb itself, were all quite dilapidated.

TEMPLES AND TOMBS AT NIKKO

While there is widespread decay of shrines and temples, there are instances where these institutions are still maintained on a scale of great magnificence, although constructed in the days of old Japan. The most noted and important of these are the temples and tombs at Nikko, a mountainous region embracing a considerable tract of country on which are located the grandest temples and tombs that have been produced by the Japanese nation. The mountains are adorned with splendid specimens of

cryptomerias; and an old highway stretching miles away is lined on both sides with these graceful trees, which stand as mute sentinels along its tortuous course. Along this ancient highway the envoy of the Mikado used to pass when carrying gifts to be placed upon the tomb of Jeyasu, in whose memory one of the greatest temples was erected.

It is not possible to give an adequate description of these temples and tombs or to convey any proper conception of the grandeur of the scale upon which they have been projected or the elaborateness of their construction and adornment. They must be seen and carefully studied to be fully appreciated. And yet I am disposed to reproduce a description of one of these temples, written on the ground more than a score of years ago, painfully realizing how far it falls short of the reality. The Mausoleum, or Temple, of Jeyasu was founded in A. D. 1616, by the second Shogun (the then military head of the nation), obeying the dying command of his father. The mortuary chapel was completed in the early part of the following year. On April 20, 1617, the procession bearing the corpse of Jeyasu started from Kuno-Zan and reached Nikko on the 8th of May. The casket was placed in the tomb with elaborate ceremonies, in which the living Shogun and an envoy representing the Mikado took part.

The approach to the temple is along a broad, graveled way, walled on either side by heavy masonry widely overgrown with moss, giving the appearance of greater antiquity than history accords. A broad flight of steps lined with cryptomerias leads under a granite torii, the height of which is twenty-seven feet and six inches, the diameter of the columns supporting it being three feet and six inches. On the left hand stands a five-story pagoda, highly deco-

rated, painted in bright colors, and rising to a height of one hundred and four feet. Around the lower story are carvings representing the twelve signs of the Zodiac.

We now pass through a massive structure known as "The Ni-O-Mon," or "Gate of Two Kings." The carvings which adorn this gateway are very elaborate. On the tops of the pillars are images which are supposed to ward off pestilences. On the outer ends of the structure are lions. In niches, right and left of the lions, at one end are unicorns and in corresponding niches at the other end are representations of fabulous beasts, which are supposed to be endowed with the power of speech, but only appear when a virtuous sovereign occupies the throne, which, alas! has seldom occurred.

Passing through the "Gate of the Two Kings," we enter a court where there are three handsome buildings, in which various utensils employed in the religious ceremonies performed in honor of Jeyasu are deposited. On the left of the gate stands a tree, surrounded by a granite railing, said to have been carried by Jeyasu in his palanquin when it was growing in a flower pot. Near this tree is a stable in which is kept a sacred pony upon which Jeyasu is supposed to take an occasional ride. The pony was in good condition and evidently was not overworked by his deified master. Near by is a huge holy water basin made of solid granite so perfectly balanced that the water which enters its base overflows the brim at equal depth of its entire circumference. A highly decorated building near the holy water cistern is the depository of a complete collection of the Buddhist Scriptures, contained in a finely constructed revolving bookcase, with red lacquered panels and gilt pillars. A flight of steps leads to another court, guarded by a stone balustrade. Here are two lions in the act of leaping down

and near by a bell-tower, a bronze candelabrum and a bell called "the moth-eaten bell," because of a hole in the top just under the ring by which it is suspended. Here are also a bronze lantern, a candelabrum, a drum-tower, and behind these a temple dedicated to the Buddhist god Yakushi Nyoria. A flight of steps leads to a platform through an exquisitely beautiful gate, the columns of which are carved with a minute geometrical pattern and painted white. On one of the pillars the pattern is carved up-side-down, lest the faultless perfection of the structure should bring misfortune upon the dynasty by exciting the jealousy of heaven. Passing through the gate, a second court is entered inclosed on three sides by cloisters, while on the fourth side there is a massive stone wall, built against the face of a mountain. Here are two buildings, one containing a stage for the performance of a sacred dance, and where a woman was dancing for a money consideration, and the other for the burning of the sacred cedar while prayers were recited. Another building contains the cars, carried in procession on the first day of June annually, when the deified spirits of Jeyasu, Hides, Oshi, and Yoritomo are supposed to occupy them. Here is the inclosure containing the oratory or chapel. This building forms a quadrangle, each side of which is fifty yards long and is constructed of gilt trellis, with borders of colored geometrical decorations. The folding doors of the oratory are massive and highly decorated. The interior is a matted room, forty-two feet long and twenty-seven feet wide, into which no one can enter without first removing his shoes. The lavish decorations of this room are bewildering and indescribable. To reach the tomb of Jeyasu one passes through a door over which is a carving called "Numuri No Niko," or "Sleeping Cat," a famous piece of art. From this point one ascends

several flights of steps, numbering in all two hundred and six, running along a moss-grown gallery, shaded by stately cryptomerias. The tomb is in the form of a small pagoda and is a solid bronze casting of a light color said to be the result of an admixture of gold.

The above gives but a faint idea of the principal edifices that make up the group that constitute the Mausoleum and the Temple of Jeyasu. Without attempting a description of the decorations, a thing that would be impossible, even were the writer a skilled artist, it may be said that the carvings represent beasts of every hoof and claw, birds of every wing, and reptiles of every form. These beasts, birds, and reptiles are produced in the most hideous forms and with the most terrible features that the human mind can imagine. Indeed, the wonder is that any mind could conceive such horrible creations. Then there are carvings and paintings in human and demon forms that beggar and defy all description. The artists, if fiendishness belongs to art, seem to have racked their brain and distorted their imagination to the point of frenzy, for the sole purpose of inventing creations that would excite only fear and horror. While I was amazed at the splendor, extravagance, and horrifying creations among which I wandered for hours, I was also deeply impressed with the conviction that the whole system of religion of which they are the exponent is satanic.

BRONZE IMAGE OF BUDDHA

After a quiet Sabbath in the home of the Rev. G. F. Draper, in Yokohama, we made a visit by jinrikishas to Kamakura, sixteen miles south of Yokohama, to see the great bronze image of Sakya Muni, or Buddha, as he is popularly known in Japan. The image, once sheltered by

a gorgeous temple, sits in the open on a granite base, elaborately carved and adorned. It is made of bronze and has occupied its present position since A. D. 1250. Although considerably damaged by a flood in 1495, it is still well preserved. It is of huge proportions—fifty feet high, ninety-eight feet waist circumference; length of face, eight and a half feet; breadth of eye, four feet; ear, sixteen feet six and a half inches; nose, three feet eight and a half inches; breadth of mouth, three feet two and a half inches; diameter of lap, thirty-six feet, and circumference of thumb, three feet.

Entering a door in the rear of the foundation, I ascended a flight of stairs that led me to the shoulders of the image and then by a ladder I climbed into its skull. Facing about and surveying my surroundings, I said, "Heartless and brainless!" Having reached Nirvana, there is total extinction of consciousness, consequently no feeling, no thought. Buddhism originated in India six centuries before Christ. Driven out of that country, it swept through Burma, Siam, Thibet, China, Manchuria, Korea, and twelve centuries later entered Japan, where it found a virgin soil. It found Shintoism "a pale, shadowy cult, that consisted essentially of sacrificing to the spirits of departed heroes and ancestors, with ceremonies of bodily purification, and the coming of Buddhism quickened it by the force of opposition into something approaching a religious system."

CHAPTER XVI

SECOND VISIT TO JAPAN

ORGANIZATION OF THE JAPAN METHODIST CHURCH

IN May, 1907, fourteen years after my visit described in a previous chapter, I was in Japan a second time to attend the final session of the Japan Conference and assist in the organization of the new ecclesiastical body now known as the Japan Methodist Church. Both the missionaries and the Japanese members of the Conference about to go out of existence manifested considerable seriousness when they came to the last moments of the session, remembering that as a Conference they would never meet again. When the draft on the Book Concern for \$600 for the superannuated preachers was announced Bishop Cranston, who was presiding, suggested that as it was the last one of the kind they would ever see, they had better have it framed and preserved as a souvenir of past blessings, but the brethren interested preferred the cash it represented, and consequently it was sent to a bank.

The General Conferences of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canadian Methodist Church, having approved of the union of their respective missions in Japan into one ecclesiastical body, said union was consummated by a General Conference convened in Aoyama, Tokyo, May 23, 1907, under the supervision of commissioners from the home churches, namely, Bishop Earl Cranston and A. B. Leonard, of the

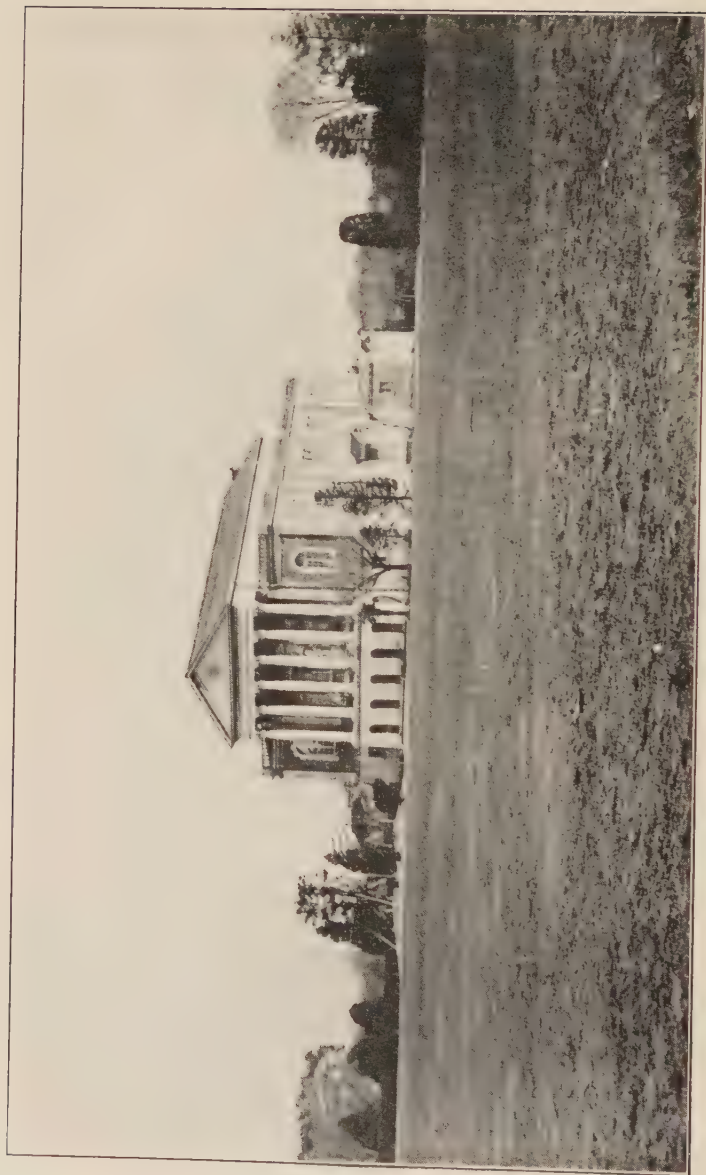
Methodist Episcopal Church; Bishop A. W. Wilson and W. R. Lambuth, of the Methodist Episcopal Church, South, and Superintendent A. Carman and Alexander Sutherland, of the Canadian Methodist Church.

Bishop Cranston presided at the opening session and thereafter until a Discipline was formed and a bishop was elected and consecrated, the commissioners presided in rotation. The formation of a Discipline for the new Church was the matter of supreme importance. The committee charged with this important duty was necessarily constituted of persons who were without legislative experience, as, indeed, were nearly all the members of the Conference. The committee's first report to the Conference made it clear that some plan must be adopted that would avoid debate on the Conference floor if the task was to be successfully accomplished. After careful consideration it was decided by a unanimous vote to refer the formation of a Discipline to the standing committee on that subject and the six commissioners with power. This plan proved to be a complete success, and in ten days the work was completed. The new Discipline was a blending of the essential provisions of the Disciplines of the three uniting bodies, and by some was regarded as being an improvement upon either.

On Saturday, June 1, the Rev. Yoitsu Honda, D.D., of the Methodist Episcopal Church, was elected by a vote of forty-two out of fifty the first kantoku (bishop) of the Japan Methodist Church, and on June 2 he was consecrated.

That he had right views of the great obligations assumed upon his elevation to the episcopal office was made clear by the following brief address, made upon his formal introduction to the General Conference as its presiding officer:

I am truly grateful for the courteous introduction I have just had to the Conference. It is not time for an address but for the assumption



HALL OF AOYAMA GAKUIN, TOKYO

of duty. I desire to say just a few words. I have been introduced as assuming a new relationship to you, brethren. When thinking of the discharge of my duty I desire to keep in mind what I read to you: "My yoke is easy, and my burden is light." These words of Christ I have relished and know by experience what the words "easy" and "light" signify. Those who believe Christ have peace and comfort; but not only peace and comfort in Christ, but they also have his yoke. We must remember that we have a burden upon our backs. However great may be our peace and comfort, we are not like a colt running wild in the wilderness. We have a yoke and a master. We are not to walk in lawlessness, but to go where Christ sends us and bear the burdens the Master lays upon us. We are not occupied with personal affairs; we are under a yoke, under a burden. We must simply, with faith and loyalty toward Christ, experience the joy of service under this yoke. We must evermore be willing to recognize this burden. We have become an independent church. But our purpose has been not so much to establish an independent church as to secure the salvation of our brethren and to become as useful and efficient as possible. For this purpose we have united our strength and our efforts. Independence is the natural result of union. We trust that our independence will show its power through the union. We have been assisted by the mother churches hitherto, but independence is of great importance. That we are united we owe our gratitude to the mother churches. But we must feel deeply that we have a yoke and a burden upon us. I with you have labored with great anxiety at times to bring this about; but now that our aim is accomplished we are not to rest from our labors. Our work just now really begins. Let us undertake it not as the work of a congregation or an organization or a country but as the work of the Lord.

Bishop Honda served the church and the Japanese nation faithfully and successfully until his death, which occurred March 26, 1912. On April 7, 1912, at a special session of the General Conference of the Japan Methodist Church, the Rev. Yoshiasu Hiriawa was elected and consecrated and became Bishop Honda's successor.

The organization of the new church did not mean that the home churches would withdraw from missionary work in Japan, but believing that in union there would be increasing strength and aggressiveness, they entered into hearty

cooperation with the new organization and are increasing their missionary forces. The native church is intensely anxious that the closest relations shall exist between the mother churches and their offspring in Japan. The movement for an independent Japanese Church was not prompted by an egotistical desire to be free from foreign rule, but it was in response to the national spirit of the Japanese people. Japan had become a great world power, and it was natural that the national spirit should manifest itself in religious as well as in secular and political affairs.]

CHAPTER XVII

KOREA—1893

HAVING completed our work of investigation and supervision in Japan, Bishop Foster and the writer took ship at Nagasaki for Chemulpo, and from there across the country for twenty-six miles in chairs, carried by coolies to Seoul, the capital of Korea, a city with an estimated population of two hundred and fifty thousand. It would be an impossible task to write a description of Seoul as it was at the time of our visit. The houses of the common people were wretched hovels and the streets were not only unpaved, but reeking with filth. The wonder was that the people could exist under such unsanitary conditions. But in spite of the filth, the principal streets were thronged with men and boys, clothed in white, flowing costumes, wearing wooden clogs to protect their feet from the mud, which during the rainy season was of uncertain depth and quality. Up to within a decade of our visit Korea was known as "The Hermit Kingdom." Her capital was built inland and surrounded by mountains. No cities were seen on her seventeen hundred miles of coast, lest foreigners sailing the neighboring seas might be attracted to her shores. By reason of her geographical location, which attracted the cupidity of her neighbors, she became a coveted prize and for a long period a buffer state between Russia, China, and Japan. The country as a whole is quite as mountainous as Japan, but its natural scenery is far less picturesque and

attractive by reason of the absence of forests, of which the whole country, except along the Yalu River on the western border, was denuded centuries ago. Seldom does the traveler see clumps of bamboo and growths of pine which so beautifully border the valleys and adorn the mountains in Japan. In crossing the country from Fusan on the east coast to Chemulpo on the west and thence to Yengbyen, the capital of the most northern province in 1907, a total distance going and returning of one thousand miles, by daylight, I did not see an acre that was covered with forest. The hills and mountains are almost treeless, though usually covered with coarse grass, and sometimes with trees of stunted growth and underbrush. Villages are numerous on the rims of the valleys, the houses, or hovels rather, being constructed of lattice daubed with mud, or coarse matting, with straw ropes serving as warp and millet stalks for woof. Frequently the houses are built in part of rough, unhewn stones and boulders, and usually covered with oval thatch-roofs made of millet stalks or rice straw. In the larger towns the houses are built of more substantial material and sometimes roofed with tile, but they are always untidy and often filthy.

THE PEOPLE

The Korean people claim a history of more than four thousand years, and have ethnological, philological, and national characteristics peculiar to themselves, while they also have traditions and customs common to all Orientals. For centuries they have been in a condition of arrested development. In their case the law of evolution seems to have been long ago suspended and they must be classed among the backward or undeveloped peoples of the world. In fact, they are yet children, having scarcely reached the

adolescent period. They are not belligerent in disposition, but when too frequently imposed upon and outraged they sometimes turn upon their persecutors with tigerlike ferocity. They are hospitable and will share their huts and food with strangers with a generosity and bearing worthy of dwellers in mansions and the dispensers of the most lavish hospitality. Mentally they are not noted for alertness, for the reason that for centuries they have been deprived of the intellectual stimulus necessary to quicken mental activity.

RELIGIONS

There are three religions or cults that jointly dominate the national life of the Korean people—Shamanism, Buddhism, and Confucianism. The attention of the foreigner as he travels through the country is attracted by heaps of stones, rude shrines, trees with rags and paper-tabs tied to their branches and stones piled at their base, to which people bow and worship as they pass; rows of repulsive figures on ridgepoles of imperial and governmental buildings and on the roofs of the gates of the capital city, blind sorcerers feeling their way along the street and searching for a house that has become the abode of an evil spirit—these are only a few of the many evidences of the presence and power of Shamanism, which “busies itself with securing and retaining the good will of innumerable spirits that have their abode in earth and sky, in umbrageous tree by the roadside, and in peaceful agricultural valley, in tiled roof of the patrician, and in the straw thatch of the humble peasant.” Within the walls of Seoul, the capital, the visitor does not see a temple representing any pagan religion or cult. Buddhism entered Korea from China A. D. 371, and for a considerable period had large influence, and then followed

a period of decline. By reason of their meddling with politics, Buddhist priests were rigidly excluded from Seoul for about five centuries. Driven out of the city, they fled to the mountains, where they erected numerous temples and monasteries and where elaborate religious ceremonies were performed. There they still chant the virtues of Buddha, offer worship to expressionless images, present offerings of the products of the valleys, burn incense, make their prostrations, count the rosary, mumble prayers, and hope for Nirvana, the abode of everlasting unconsciousness.

Confucianism entered Korea at an early day, possibly not long after the Christian era, but Confucianism is not a religion. It is simply a system of ethics. It has nothing to say about human obligation to a Divine Being or about the future life. The Korean people are as a whole what Shamanism, Buddhism, and Confucianism have made them. These three religions blend into one, and their product is seen in the temporal, intellectual, and spiritual status of the masses.

FAMILY AND SOCIAL LIFE

As in all heathen countries, in Korea the husband is at once the head and master of the family. In domestic and social life a woman has neither legal nor moral existence. She is only a thing to be used by her lord as his convenience or caprice may dictate, and is never recognized as his equal or companion.

Marriage is regarded as a very important event. Indeed, a young man is of no account until he takes a wife. Previous to marriage he is regarded as a mere child and is held to very small account for anything he may do. Whatever his pranks, they are credited to his adolescent state. Though he be a bachelor of thirty years, he may take no part in

social reunions or have anything to say on important questions.

The badge of single blessedness is the style of wearing the hair. An unmarried youth parts his hair in the middle, braids it, and allows it to hang down his back and goes bare-headed. The boy of sixteen years, to an American, has the appearance of a girl. Just before his marriage the young man puts up his hair in a topknot, and at once becomes a man, though he may be only twelve or thirteen years old. He now "takes the hat" and has a right to be heard among men, and is rated as such. Having once donned a hat, the Korean scarcely doffs it until he shuffles off his mortal coil.

From the moment of the reciprocal salutations before the witnesses on the wedding day the wife belongs in the fullest sense to her husband. He may divorce her at his pleasure, but he may not have another legal wife, though he may have any number of concubines. Even though he does not divorce his wife, he may take as many concubines as he can support. Conjugal fidelity is obligatory upon a wife but not upon a husband. In the married state a woman is at her best but a slave of superior rank. It is no uncommon occurrence for a husband to beat his wife to bring her in subjection.

ANNUAL MEETING

The annual meeting of the Korea Mission for 1893 was held in Seoul, August 31 to September 8, Bishop R. S. Foster presiding. The mission was founded in 1885, eight years previously. It was a day of small things and yet a good beginning had been made. By treaty stipulations religious toleration and the right to acquire property were secured. The property that had been secured was finely located. The

compound contained about four acres and included two knolls, divided by a narrow vale with graceful slopes. Other properties in different sections of the city were equally well located. The mission had also acquired property in Chemulpo and Wonsan, seaports, and at Pyengyang and We-Ju, inland cities. The outlook for the future was encouraging though the difficulties confronting our small force were very great. Looked at from a merely human standpoint, the task of lifting twelve million people out of the slough of heathenism and placing them on the high level of a Christian civilization seemed impossible, but "all things are possible with God." In 1907, fourteen years after the former one, it was my privilege to visit Korea a second time. During the interval the mission had grown into a Mission Conference, and the annual session was held in Seoul, June 18-24, under the joint presidency of Bishops Cranston and Harris.

POLITICAL EVENTS

Meanwhile political events of great importance had transpired, which had practically put an end to the Korean empire. The war between China and Japan, fought on the Korean peninsula in 1894, had abolished the suzerainty of China over Korea, and the war between Russia and Japan, in 1904-05, in which the latter was victorious, had caused the former to surrender her long-cherished purpose to add the once hermit kingdom to her vast possessions. While the throne of Korea still remained, its occupant was deprived of all government authority, except such as his Majesty, the emperor of Japan, might graciously permit him to exercise. The victory of Japan over her great northern foe had settled the question of the supremacy of the former over the Korean peninsula and she had already taken practical con-

trol of the government. His Excellency, the late Prince Ito, the personal representative of the emperor of Japan, was the real ruler. The ancient throne of Korea has crumbled to dust and the peninsula is only a province of the empire of Japan. Great changes have occurred. A notoriously corrupt Oriental court has been abolished. Steadily the imperial Japanese government moved forward on a well-planned policy of elimination of the prerogatives of the Korean crown, until the last semblance of authority was wiped out and the emperor was reduced to the nominally honorary grade of a prince of Japan. On August 20, 1910, the treaty was signed and on August 29, 1910, the proclamation was sent forth which put the treaty into full force, and there passed from the family of nations one of the most ancient monarchies of the world.

In the interval since 1907 the population of Seoul has remained at two hundred and fifty thousand, seventy thousand of whom are Japanese. In many ways the city has been improved and modernized. Streets have been widened and paved, a sewerage system constructed, electric lights and telephones installed, and a good trolley car service put into operation and an excellent banking system established. A very important advance has been made in the direction of higher Christian education. A Union Christian College is projected in Seoul and will be established in the not distant future in which several denominations will cooperate.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, have united in the founding of a theological seminary in Seoul. A fine site has been secured outside the west wall of the city and suitable buildings are in process of erection. This institution has been made possible by the generosity of the late Mrs. W. A. Gamble, of Cincinnati, Ohio. The school is in successful operation,

and already its graduates are entering the Christian ministry. A Union Bible School has also been inaugurated in Seoul, which will prepare candidates for the higher courses in the theological seminary.)



PEKING UNIVERSITY

CHAPTER XVIII

CHINA—1893

TAKING ship at Chemulpo, Korea, we sailed for Tientsin, China. Our ship being of too great draught to ascend the Peiho River, we disembarked in the Gulf of Chihli and took a sailboat to Ta-ku, at the mouth of the river, and thence by train for Tientsin, where we were most cordially welcomed by the Rev. G. R. Davis, the presiding elder of the Tientsin District. After a night's rest, together with Brother Davis and a party of missionaries, we embarked on houseboats on the Peiho River for Tung-Chau, eighty miles away.

Arriving at Tung-Chou, we took chairs and donkeys for Peking, twelve miles away, over a great highway fifty feet wide, paved with thick flagstones, some of which were of immense proportions.

PEKING

The capital of the then Chinese empire is situated on a vast sandy plain, and is surrounded by a massive wall, containing a population estimated at from eight hundred thousand to one million. There are really four cities—the Tartar City, the Chinese City, the Imperial City, and the Prohibited City. The Tartar City is occupied by the Manchus, who conquered China in 1644. All Manchus were pensioned by the government at a cost of \$800,000 a month, and constituted a sort of standing army that could be summoned to the defense of the throne at any moment. The wall about this city was said to be forty-five feet high and

forty-seven feet broad at the top, paved with large brick flags, protected by battlement-parapets on each side, and is nine miles long. This wall has nine gates—three on the south side and two each on the three remaining sides. The gates are surmounted by towers, said to be one hundred feet above all other structures.

The principal streets of the city were wide, without pavements, sidewalks, or sewers. They were the receptacles of all kinds of filth, the fumes of which were indescribable and unendurable. There were cesspools into which unwary foreigners sometimes tumbled, particularly when they walked the streets by night. A missionary who had an engagement to deliver an address before a select company was reported to have fallen into one of these pools, when on his way, ruining his best suit of clothes.

At night the streets were without illumination except what was afforded by paper lanterns, lighted with tallow candles, which were necessary if one would keep out of ditches and cesspools, containing liquid abominations. Between four and six o'clock daily, in dry weather, the principal streets were sprinkled with the contents of cesspools. At such times one might wish that olfactories could be dispensed with, or at least their acuteness suspended. Attention was attracted to the different colors of the tiles on the roofs of the houses. The yellow roof sheltered royalty, and the green, blue, and red different grades of nobility. Anyone using these colors out of rank was punished severely. We were told that trouble had arisen with Roman Catholics because they had used yellow tile in constructing roofs on their church edifices and by so doing claimed equality for the pope with the emperor. Here rank is of great importance and is flaunted everywhere: the colors upon their sedan chairs, carts, and even the harness of the mules, together

with the number of attendants who go before to clear the way and follow after to guard against possible damage.

Peking presented many strange and striking contrasts. It was the seat of royalty and the abode of indescribable squalor; palaces of splendor and hovels of poverty; grounds adorned with flowers of every hue and shrubs and trees of rare beauty, and large sections where utter desolation prevailed; broad avenues among the palaces, narrow, filthy streets among the hovels; people of high intelligence and of dense ignorance. It was to Peking that students from all parts of the empire resorted to pass their final examinations for the third degree that would admit them to the rank of scholarship and to official honors. There was the great examination hall with a capacity of fifteen thousand students, upon the spacious site of which there now stands a public school building that would be a credit to any American city. For the examinations of former days in the Confucian classics there are now examinations in engineering, railroading, mathematics, and the sciences. The old and the obsolete have given place to the new and practical.

NORTH CHINA CONFERENCE

Our work in North China was commenced in 1869 in the city of Peking. At the time of our visit it had been in progress twenty-four years. During the Conference session, held in Asbury Church, September 28, 1893, the mission was organized into what has been since known as the North China Annual Conference and was divided into five districts, "each the size of an ordinary Annual Conference in the homeland"—so said the report of the superintendent, Dr. H. H. Lowry. In Peking we had one good, substantial church edifice, situated in our compound, that would accommodate about five hundred people, and two chapels located

on streets where services were held five days each week. Here on our compound was located the Peking University, and there were intermediate schools in Peking, Tientsin, Tsunhua, Taian, and Lanchow. There were also numerous primary schools in different parts of the Conference. Conference Sunday was a day to be remembered because of the intense interest that characterized all the services.

But it was the "heathen" school at 3 P. M. that impressed me most deeply. There were present about five hundred, varying in age from four or five years to fifteen or sixteen years. These children and youth were gathered from heathen homes and the streets of the great city. Many were in rags and tatters, indescribable and infested with vermin. Dr. Gamewell in his report to the Conference said: "At 3 P. M. we have our heathen Sabbath school, as we designate it, composed of children gathered from heathen homes surrounding us. The attendance at times has been over five hundred, and the children in addition to learning many Christian hymns, have completed the shorter catechism. The influence of the school for good cannot be estimated. It has produced a marked difference in the attitude of the people in our neighborhood toward us, and the children in meeting us in the streets instead of reviling us, as formerly, ask, 'When is Sunday?'" Sunday school teachers reported that instead of being greeted on the streets as formerly as "foreign devil," they were saluted as "foreign teacher," and not unfrequently they heard the singing of Christian hymns in the courts and hovels of the people.

TO THE GREAT WALL

Parting with Bishop Foster at the close of Conference and in company with Dr. H. H. Lowry, I made a trip to Tsunhua, our most northerly station, and the Great Wall,

the total distance being one hundred and seven miles. The first twelve miles was on a small boat on the Grand Canal to Tung-Chou, and thence by Chinese cart, drawn by two mules, driven tandem. The roads were indescribably bad and seldom or never repaired. When a track became impassable the cart driver would make a new one on the adjoining territory. To protect themselves against such trespass, the farmers often dug deep ditches along the highways, as there was no material from which fences could be made. In many instances the roadway was cut into sandy earth several feet by wear of wheels, hoofs of mules, heavy rains, and driving winds.

At Tsunhua our mission property consisted of two comfortable residences, a boys' and a girls' boarding school, the latter belonging to the Woman's Foreign Missionary Society, a hospital, and a commodious new chapel. On the Sabbath I had the privilege of preaching the dedicatory sermon, Dr. Lowry interpreting. The congregation filled the chapel, and the day was one not to be forgotten.

While at Tsunhua, in company with the missionaries, I visited the Great Wall, seven miles away. History informs us that it was commenced B. C. 214 and completed B. C. 204, ten years. It is fifteen hundred miles long and runs through a country which in large sections is mountainous. The wall goes over mountain heights and across valleys and plains and seemed as solid and strong as when it was first constructed. It is about thirty feet high, twenty-five feet wide at the base, and about twelve feet at the top, with balustrades three feet high on either side. The top is paved with brick tile and at intervals of about an eighth of a mile there are towers for the protection of soldiers when defending the wall against an alien enemy. At the point where our visit was made there was a wide breach in the wall, caused by the

overflow of a mountain stream. Originally, the stream had been spanned by immense granite rocks, hewn out of the neighboring mountains.

Leaving Tsunhua, we continued our journey, eastward to Shanhaikuan, at the eastern terminus of the Great Wall, stopping on the way at Shaliuho, where a new chapel was dedicated, and where after the service a feast was served in Chinese fashion, chopsticks included.

Arriving at Shanhaikuan, the terminus of the only railroad then in operation in the Chinese empire, about one hundred miles long, we took train which brought us to Tientsin, where I joined Bishop Foster and where we took steamer for Shanghai.

Viewed from the deck of our ship as it entered the harbor, the city of four hundred thousand, five thousand of whom were foreigners, had an Occidental rather than an Oriental appearance. In fact, there are two cities, one foreign and the other Chinese. The foreign city fronts on the harbor and occupies what is known as the foreign, or extraterritorial, concession; that is, territory that has been ceded to foreign control. In this instance the concession is to England, America, and France, and is absolutely under foreign authority. The buildings, whether for business, official, or residential purposes, are more Western than Eastern in architecture. The streets are well made, clean, and are illuminated by electricity. There are great manufacturing, banking, and mercantile establishments, and the volume of business exceeds that of any other city in China. Many private residences are fairly palatial in appearance, and their grounds are beautiful as landscape artists can devise.

A narrow street separates the foreign from the native city, which is surrounded by a high wall. The contrast between the foreign and the native city is very striking.

Immediately upon passing through the gateway into the streets, eyes, ears, and olfactories were assaulted with sights, sounds, and odors common to all Chinese cities, but not imaginable to those who have not encountered them. The narrow, filthy streets were crowded with people, a few of whom were elegantly costumed, while the multitude were in ragged, filthy garments. The deformed, the blind, the leprous, grope and hobble or lie helpless along the sides of the streets or against the city wall. Beggars swarm and dog one's steps, thrusting their ragged, filthy, and vermin-infested bodies into one's presence, refusing to be turned away until a few "cash" are obtained or until tired out by the unremunerative struggle. No more striking illustration of the difference between Oriental and Occidental civilization can be found than that presented in Shanghai. In temporal conditions the contrast is so great that to be appreciated it must be seen. In the foreign city there are residences grading from the comfortable to the palatial, excellent church and school buildings, embowered in rich, beautiful flowers, plants, and trees. The streets are clean, well-kept, and often bordered with flowers and shade trees, and there are parks and fountains suggestive of rest and comfort. In the native city there are one-story houses without windows; shops for all kinds of trade and toil opening upon the narrow, dirty, gutterless streets, in which crowds mingle and surge, and dogs and pigs are privileged to roam without fear of molestation. There are Taoist, Confucian, and Buddhist shrines and temples, in and about which are numerous worshipers and priests, who mumble prayers and perform tedious ceremonies.

CENTRAL CHINA CONFERENCE

The Central China Conference is located in the valley of the Yangtze River and includes several populous cities, to-

gether with rich agricultural lands and mineral deposits. Work was commenced in Kiukiang on the Yangtze River, nearly five hundred miles from its entrance into the Yellow Sea in 1868, and was administered as a mission until 1907, when it was organized into a Mission Conference, and in 1906 it became an Annual Conference.

The mission held its annual session October 28 to November 2, 1893, in Chinkiang, a city with a population of two hundred thousand. Although the work had been carried on for twenty-five years, the success in things spiritual had been meager. It should be remembered, however, that material interests can be more readily and definitely tabulated than the spiritual. The growth in material interests indicated that our work was strongly intrenched, giving assurance of permanency and increasing spiritual results. At the time of the annual meeting in 1893 we had at Chinkiang, one hundred and fifty miles from Shanghai, a fine location, with two residences, a commodious chapel, and a good school building, rapidly approaching completion. The Woman's Foreign Missionary Society had a well-conducted hospital, a ladies' home, a girls' boarding school, and an orphanage. At Yangchow, a large walled city, fifteen miles north of Chinkiang, one of the best built and cleanest of Chinese cities it was my privilege to visit, we had during the previous year erected a new residence and opened work with encouraging prospects for success.

Ascending the river fifty miles, we reached Nanking, once the capital of the empire, with a population of four million. The revolution that gave the throne to the then ruling dynasty, well-nigh destroyed the city and changed the capital to Peking. But the city had been partly rebuilt and at the time of our visit had a population of five hundred thousand.

The mission property consisted of six residences, a first-

class hospital, the university group of buildings, consisting of the Fowler Theological School building, Sleeper Memorial Chapel, Collins Dormitory, and a preparatory school building. These buildings were all of excellent architectural design and occupied a beautiful campus, inclosed by a brick wall. A short distance away was the compound of the Woman's Foreign Missionary Society, upon which was located a ladies' home and girls' school building.

Sixty miles further and we passed without stopping Wuhu, a city with a population of 200,000. From the deck of our steamer we had a fine view of our splendidly located hospital and two residences and the school building of the Woman's Foreign Missionary Society, situated on a bluff two miles below the city. The site is all that could be desired for healthfulness, but being so far from the city where the educational and evangelistic work was carried on, was somewhat inconvenient. And yet health considerations in Central China are of prime importance.

FOOCHOW CONFERENCE

Leaving Kiukiang, we returned to Shanghai and took ship for Foochow, where the Foochow Conference met, November 16, 1893, and where our first mission in China was founded in 1847.

The men and women who opened and carried forward the work under the most difficult and discouraging conditions during the first decade at the end of which the first convert was baptized, deserve to be held in perpetual remembrance. They were Rev. Judson Dwight Collins, M.D., Rev. Moses Clark White and Mrs. White; Rev. Henry Hickock and Mrs. Hickock; Rev. Samuel Maclay and Mrs. Maclay; Rev. Isaac William Wiley, M.D., and Mrs. Wiley; Mrs. Mary Seely White; Rev. James Calder and Mrs.

Calder; Rev. Erastus Wentworth and Mrs. Wentworth; Rev. Otis Gibson and Mrs. Gibson. These missionaries started a movement that has spread over a large portion of what was the Chinese Empire and helped largely in bringing into existence what is now the Republic of China. The one convert of 1857 has become in 1914 about 40,000, which fulfills to overflowing Isaiah's prophecy: "A little one shall become a thousand and a small one a strong nation" (Isa. 60. 22).

Foochow Conference embraced a vast territory, including what has since become the Hinghwa Conference, and was divided into seven districts. Foochow is a city of about one million inhabitants, surrounded by a wall seven miles in circumference and located on the north bank of the Min River about thirty miles from its mouth. It is one of the five points opened in 1842 to foreigners and foreign commerce. Our mission compound is situated on Nantai Island, on the south side of the main channel of the Min River, and is connected with the mainland by the "Bridge of ten thousand ages." For picturesqueness and healthfulness it is all that could be desired, commanding, as it does, a fine view of neighboring mountains and of the walled city.

The Foochow Conference closed November 22, 1893, and concluded our official visitation of Conferences and missions in the Far East. Bishop Foster, while sometimes suffering from weariness, presided in each of the five Conferences and missions, and preached and delivered addresses of great fervor and power. His sincere sympathy with the missionaries and his fatherly advice were of the most helpful character and were highly appreciated. One of the leading characteristics of the people of the Far East is their great respect for persons of venerable appearance. In this regard Bishop Foster measured up to their highest ideal, and

usually he received the most generous recognition from all classes. Even the emperor of Japan, who was being driven in his royal carriage through the street which passes our compound at Aoyama, Tokyo, seeing the bishop standing with uncovered head, greeted him with a profound obeisance.

HONGKONG

Most people in America suppose that Hongkong is the name of a city, located on an island just off the southern coast of China, when in fact it is the name of the island upon which stands the city of Victoria, with a population at the time of our visit of about two hundred and twenty-five thousand. The island consists of a rugged, mountainous tract about ten miles long, its greatest breadth being about four miles. The surface is broken by deep ravines and has several mountain peaks, some of which reach an altitude of eighteen hundred feet. The name of the island (Hongkong) has been the cause of considerable discussion, owing to the fact that the Chinese characters that represent it, like many others, are susceptible of different meanings. The one having the greatest weight of authority gives it the significance of "Fragrant Streams," which is highly appropriate, as the island has long been noted for its pure, delicious waters.

Hongkong has been a British colony since January 20, 1841, when it was formally ceded to the British crown as a condition of peace ending the opium war which commenced in 1839. If China had suffered no other loss than the giving up of a small, desolate island, that had long been the rendezvous for pirates and vagabonds, she would have had nothing to regret except the loss of prestige. But such was not the fact. A far greater calamity was the enforced opening of

several of her ports for the introduction of the opium traffic, by which poverty, disease, and death were sown broadcast among her vast population. That opium war placed a stain upon the union jack that all the waters that lave the shores of England's vast possessions can never wash out.

CANTON

Arriving at Hongkong November 30, and finding that we must wait eight days for a ship that would take us to San Francisco, we decided to use half the time at our disposal in visiting Canton, the chief city of Southern China, located on the Chu-kiang, or Pearl River, about one hundred miles by steamer from Hongkong. Canton at that time had a population estimated all the way from one million to two millions. Probably about one million five hundred thousand would have been a fair estimate of the number of inhabitants. It is the capital of the province of Kuang-tung, the place of residence of the viceroy and of other high military and civil officials. The city wall is six miles in circuit, and a cross wall divides the city into two unequal parts, known as the old and the new city. The average height of the wall is twenty-five feet and the width from fifteen to twenty-five feet. The wall that incloses the old city was commenced in the eleventh century and completed about 1380. The new city was built in 1568.

A day was profitably spent visiting places of special interest with Dr. Henry, of the Presbyterian Mission, as our guide, to whom and his good wife we were greatly indebted both for generous hospitality and many kindly offices. We made the tour of the city in sedan chairs—the only satisfactory and safe way of accomplishing so difficult and for many reasons so unpleasant and yet so interesting a task. The streets were very narrow, and in the business parts

densely crowded with people on foot, in sedan chairs, and many more bore burdens of every possible character on poles, balanced on their shoulders, shouting at the top of their voices to clear the way, keeping up a pandemonium that cannot be described. The streets were paved with heavy flagstones, beneath which near the river front were gutters which at high tide were flushed, rendering them far less offensive in odors than is usual in the streets of Chinese cities.

The temples were both numerous and famous. There were said to be eight hundred of these places of idolatrous worship, some of which were spacious and richly adorned. Among the most noted is the temple of "Five Hundred Disciples of Buddha," around whose image, in life-size, gilded images of these disciples were grouped: the "Temple of Longevity"; the "Temple of Five Rams," on which the five genii who preside over earth, fire, metals, water, and wood descended from heaven to Canton, bearing ears of corn and all other blessings; the "Emperor's Temple," and the "Temple of Horrors."

The Temple of Horrors is rightly named and represents the Buddhist idea of hell. As we entered there were on either side of the hall scenes representing the awful punishments inflicted upon non-Buddhistic sinners. The different kinds of punishment were of the most realistic and horrible character. Human forms, nearly life size, were in process of the most horrible tortures that fiendish imagination and infernal skill could invent and produce. They were being transmigrated into animals, ground between huge stones, boiled in oil, burned under a red hot bell, sawed in twain between two planks, bastinadoed, beheaded, etc. At the time of our visit there was present a large crowd of gamblers, prostitutes, beggars, and devoted, deluded worshippers. This

temple was said to be visited by a greater number of people than any other in the city.

Returning to Hongkong, we sailed on the good ship Gaelic, December 7, and touching on the way at Amoy, Nagasaki, and Yokohama, arrived at San Francisco, December 30, at 9.30 P. M. The first familiar voice that reached our ears was that of Bishop Goodsell, the then resident bishop of San Francisco, who heartily welcomed us to the city and to the generous hospitality of his home, where for two days we enjoyed the delightful social fellowship of himself and family. Five days by rail brought us across the continent to our respective homes in Boston and New York, after an absence of seven months and twenty days, during which time we had traveled sixteen thousand miles by water and seven thousand miles by land, without the slightest accident or any serious inconvenience. We remembered with gratitude that it is written: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

CHAPTER XIX

CHINA

(CONTINUED)

FOURTEEN YEARS LATER—1907

WHEN on my world-round journey, I arrived at Hongkong March 25, 1907, fourteen years after the visit to China described in the foregoing chapter.

I had parted with Bishop FitzGerald and family at Penang, Malaysia, where the Malaysia Conference was in session, February 22, and where a week later the Bishop's daughter died of smallpox. The sickness and death of the daughter, together with his own failing health, made it necessary for him to abandon his purpose to visit the Philippine Islands and to go from Penang direct to Hongkong with the expectation of continuing his journey to San Francisco. Upon my arrival at Hongkong I found the Bishop and his family—wife, son, and daughter—in a hotel, himself in a very feeble condition, but still hoping to sail on April 9 for home. On the day following he was removed to the Government Hospital, where I visited him again on March 28. Although his strength was rapidly decreasing, he was still hopeful of continuing his homeward journey on the date above mentioned. Upon parting with him to continue my journey toward Shanghai I was deeply impressed with the thought that he was on his deathbed and that a few days would end the struggle. He died April 4, and his remains in a casket, accompanied by his family, crossed the Pacific Ocean to San Francisco upon the ship

upon which he had engaged passage immediately upon his arrival at Hongkong.

THE GRAVE OF ROBERT MORRISON

Finding that it would be four days before I could get a steamer on which to continue my journey up the coast, I decided to visit Macao, situated on an island belonging to Portugal, just off the southern coast of China, where Robert Morrison, the first Protestant missionary to China, sleeps the last long sleep. Arriving at Macao, I found that the rikisha coolies knew the name of Morrison and the route to his grave. Not having been permitted to enter China as a missionary in 1807, the time of his arrival, he spent twenty-five years at Canton, in the employ of the East India Company, during which period he visited Malacca, where he founded the Anglo-Chinese College, and Macao, where he opened work among the Chinese. During these years he translated the Bible into Chinese, prepared a dictionary of the Chinese language, in six volumes, wrote and distributed vast numbers of tracts among the Chinese people, scattered throughout the islands of Malaysia. He died in 1834, having given twenty-seven years to the great task of opening the way for the thousands of missionaries now scattered throughout China. He baptized his first convert in 1814 and in 1835 the first church was organized with only three members. The visible results were small, but who can measure the value of the work he accomplished?

UP THE COAST

A delay of fifty hours at Swatow, where our ship was discharging and receiving freight, afforded an excellent opportunity to visit the mission compounds of the English

Presbyterians and the American Baptist Union. The former is situated on the north and the latter on the south side of the bay, on a high, rocky bluff, where it is high and dry. Both missions were reported to be prosperous. The hours spent at Swatow included Easter Sunday, and several of the passengers on our ship went ashore and attended, because the most convenient, the Presbyterian service. The theme of the preacher, Dr. Gibson, was "The Resurrection of Our Lord," and the sermon was thoroughly orthodox. The facts stated in the New Testament were so clearly and forcibly set forth that there was no room for doubt as to the belief of the apostles or of the apostolic church in the actual death and resurrection of Jesus of Nazareth.

Twelve hours over a rough sea brought our ship to Amoy, where we were met by the Rev. W. N. Brewster, of our Hinghwa Mission, who had come to guide us on our further journey. Travel by land in America is suggestive of automobiles and Pullman palace cars, but in South China it means on foot or in a bamboo chair; through rice, wheat, and barley fields, over narrow, crooked roads or paths, paved with stones of all shapes and sizes, some of which have been washed away by floods and others piled in heaps, rendering it difficult for even the coolies to make their way. These roads or paths cross creeks and larger streams which were once spanned by bridges formed of granite slabs from twenty to thirty feet long, resting upon piers, many of the approaches to the bridges having been washed away by floods and never repaired. In numerous instances the stones and granite slabs had been removed from their former positions and were lying in piles in the channels. Upon these stones travelers crossed on foot when the streams were low. Often we ascended hills and crossed one

mountain range, a considerable part of the way climbing rude, irregular stone steps. Over these roads and paths we traveled for six days, covering a distance of one hundred and fifty miles. We slept three nights in native village chapels, and our meals were served in primitive fashion by a coolie. Our route lay much of the way through valleys thickly studded with villages and towns, varying in population from a few hundred to several thousand. Sometimes several of these villages and towns were in the range of vision at the same moment.

As in a desert there are sometimes found oases, where fountains bubble, flowers bloom, and palm trees spread their sheltering fronds, so in the desert of filth, degradation, and idolatry through which we were journeying there was an occasional oasis, where fountains of the water of life were flowing and flowers of a clean, Christian civilization were blooming and spreading abroad their healthful fragrance. The first oasis found in this part of our journey was at Singiu, where the Woman's Foreign Missionary Society has an excellent hospital, a missionary residence, a girls' boarding school, and a school for women. The Board of Foreign Missions has a boys' boarding school, a church edifice that would accommodate eight hundred people, and parsonages for the presiding elder and native pastor. The church edifice and the hospital were erected by the late Mrs. W. A. Gamble, of Cincinnati, Ohio, the former a memorial to her father, the Rev. William Nast, D.D., and the latter in memory of her mother. The buildings were all well located and well preserved and the grounds tastefully adorned with flowering plants and trees. Although the weather was inclement, it was my privilege to preach to a large congregation, my message being followed with an excellent address by my traveling companion, the Rev.

Rockwell Clancy, of the Northwest India Conference. The Rev. W. N. Brewster, who speaks the Hinghwa dialect like a native, was our interpreter.

HINGHWA CITY

The second oasis was found at Hinghwa City, the center of our work in the Hinghwa Annual Conference, where there are a spacious church edifice, seating one thousand people, a theological training school, boys' boarding school, Rebecca McCabe Boys' and Girls' Orphanage, and four comfortable missionary residences, one of which was just approaching completion. There is also a printing plant, where a considerable quantity of Christian literature is published, and in the orphanage quite an extensive work in weaving is carried on by the children. Here also are an excellent boarding school for girls, a school for women, and a missionary residence belonging to the Woman's Foreign Missionary Society.

In Hinghwa we spent a delightful Sabbath, the memory of which has since lingered like the sweet fragrance of flowers. It was the occasion of a Quarterly Meeting, and several native preachers from surrounding circuits were present. The love feast at nine o'clock in the morning was largely attended, and the testimonies were prompt, numerous, and definite. Brother Brewster sat at my side and interpreted the testimonies. There was not a note of doubt or uncertainty. They knew that the gospel they had heard from the lips of the missionaries was the power of God unto salvation, and they gave joyful "testimonies unto the word of his grace."

At the public service the house was crowded to the limit of its capacity and many were unable to gain admittance. It had been my privilege to preach to many peoples of many

tongues, but I had rarely, if ever, faced a more attentive congregation or preached the gospel where the presence of the Holy Spirit was more markedly realized.

The third oasis was at Ngucheng, where there were a missionary residence and commodious church edifice and a good boys' high school building; also a girls' school, school for women, and a well-planned hospital building nearing completion under the supervision of the Woman's Foreign Missionary Society. In several of the villages and towns through which we passed there were smaller oases, where the waters were beginning to flow and the flowers to bloom. There were chapels and primary schools under the care of Chinese pastors and teachers, where the good news was being proclaimed and the children instructed, not only in the rudiments of a secular education, but also in the doctrines of the Christian religion.

Having already given an account of our work in Foochow, I need only to say that I spent one week in that city, and was delighted to note on every hand and in every department of the work the splendid progress that had been made in the fourteen intervening years since my previous visit. Then the schools were cramped for room; now the accommodations were more adequate. Then we worshiped in a small church edifice that would accommodate about four hundred; now in a plain, brick edifice with a seating capacity for twelve hundred, in which I was privileged to preach on Sabbath morning to a congregation of one thousand people. Then there were few chapels in the towns and villages of the Foochow Conference; now they are numerous. Then there were very few primary schools; now there are one hundred and fifty. Then there were few ordained native preachers, now there are fifty-nine, with a large increase in local preachers and exhorters.

CHAPTER XX

CHINA

(CONTINUED)

THE CHINA CENTENARY CONFERENCE

THIS Conference was so thoroughly representative of the Christian forces at work in the Chinese empire, and its conclusions so important, that I deem it worth while to give a careful summary, made by the writer at the time, of its proceedings. The Conference was composed of representatives of the more than fifty boards in Europe and America having work in China and of their missionaries on the field. The Conference was a mountain top from which a splendid and inspiring view could be obtained of the progress of Christianity in the greatest non-Christian empire on the earth, since Robert Morrison became the first Protestant missionary to that empire.

The China Centenary Conference convened in Martyrs' Memorial Hall, Shanghai, April 25, 1907, at 2.30 P. M. The hall is in the new building of the Chinese Young Men's Christian Association, erected as a memorial to the missionaries who had been martyred in China since 1807.

CHURCH UNITY

On the first day the Committee on "The Chinese Church" presented a report in which is fully discussed the status of the Christian Church in China and also offered a series of resolutions for adoption. Against one resolution, in which the Apostles' Creed and the Nicene Creed were mentioned

with approval, strong opposition was made by the "no-creed" delegates. The somewhat intense debate resulted in the adoption of the following:

That the Scriptures of the Old and New Testaments are the supreme standards of faith and practice; that, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of church unity, and leaves the confessional question to the judgment of the Chinese church for future consideration; that the only desire of the missionaries is to plant one Holy Catholic Church in China, under the sole control of the Lord Jesus Christ, "governed by the Word of the living God and led by his guiding Spirit"; and that the liberty in Christ of the Chinese Church is fully recognized and committed to the safe-keeping of its Lord, until the time shall arrive when it shall pass beyond the control of the missionaries into the hands of the Chinese Christians. The home churches are requested to sanction the missionaries' recognition of the right of the Chinese churches to organize themselves into independent churches in accordance with their own views of truth and duty, suitable arrangements being made for due representation of the missionaries on their governing bodies, until such time as the churches shall be in a position to assume self-support and self-government.

THE CHINESE MINISTRY

The second day of the Conference was devoted to the subject of the education and training of Chinese ministers. The conclusions reached may be summarized as follows:

That Chinese ministers must have such culture and character as will qualify them to take rank among the leaders of new China; that this matter should be brought to the attention of the Chinese Church; that parents should be urged to give their sons to the ministry, and that teachers in Christian schools should give special prominence to this important question; that, while persons who have had imperfect training may be received into the ministry, they should not be depended upon as the only source of supply; and that, while in theological schools the teachings should center in the Bible and in the person and work of Christ, there should be a broad and comprehensive scope of instruction, including the study of other religions and other forms of ethical thought. It was recommended that theological teaching should be in the vernacular of the people among whom students are expected

to labor, and that summer schools for training ministers should be held whenever practicable. It was further recommended that great care be exercised in selecting men for the pastoral office and that the churches even in their poverty and weakness should take up the burden of supporting their ministry. The adequate endowment of theological schools and the cooperation of different denominations in theological teaching were approved.

CHRISTIAN EDUCATION

The sessions of the third day were devoted to the consideration of Christian education and were deeply interesting. There were present several presidents of colleges, universities, and theological schools, all of whom ably set forth the need for an advance in educational work, at this time when China is waking from the sleep of centuries. The government is founding schools for higher education that are non-Christian in their management, the students being required to perform acts of idolatrous worship, and no teacher being employed who is unwilling to participate in ancestral worship. These schools are imperfectly and loosely organized and the methods of instruction are inefficient. In view of these conditions, the Conference urged that mission boards provide more liberal support for schools already in existence, and found new ones in needy places; that union in school work be inaugurated whenever practicable; that overlapping and duplication be avoided; that normal schools be founded in all the provinces; that schools be provided for the deaf and dumb, for the blind and for beggar children. The Conference further urged that the Young Men's Christian Association carry on work among the students and enlarge its forces to meet this need more adequately.

EVANGELIZATION

The fourth day was occupied in considering the question of the speedy evangelization of China's four hundred

million inhabitants—a stupendous undertaking. In the resolutions adopted after a discussion of four hours, the following facts are noted:

1. Every individual in the empire may now be reached by a gospel messenger.

2. An appeal was made to the whole Christian world to rise in its might and to realize more adequately the responsibility in this gigantic undertaking. It was recommended that a careful estimate be made of the number of workers needed and of the funds necessary to accomplish this result; and that a committee be appointed to transmit its findings to Christendom.

3. In view of the fact that the time has come when Chinese Christians, who have done much already, should assume a much larger responsibility in the evangelization of their own people, a forward movement, on a scale hitherto unknown, was recommended for the accomplishment of this end.

4. Native Christians were called upon to devote time and money to evangelization in places beyond their own homes.

5. It was recommended that schools be established in which men and women can obtain such knowledge of the Scriptures as will fit them for evangelistic effort.

6. Every missionary, whether pastor, doctor, or teacher, should be first and foremost an evangelist.

7. The Chinese colporteur is a pioneer in the promulgation of the gospel, and only men of undoubted piety, zeal, and fitness should be employed in this kind of work.

8. The value of tract literature is great, but the supply of tracts of an experimental character is very small. Tract societies were urged to make a special effort to supply this deficiency.

9. The Conference earnestly recommended that special effort be made to reach the influential classes, and suggested that popular lectures, reading rooms, debating societies, and museums be used to secure this end.

WOMEN'S WORK

The fifth day was given to the work under the care of women and proved to be of special interest, as the report

was presented by the chairman of a committee of women and the discussion was carried on largely by women. The resolutions adopted recommended:

That the whole Bible be prepared in standard Romanized Mandarin and in the other languages of China, in which it does not exist in that form, in order that women may have access to the sacred Scriptures and may become familiar with their teachings; that women should not be admitted to baptism until they are fully emancipated from heathen rites and customs, for which purpose a year is considered none too long a term of probation; that Christian women should be enlisted in the fight against opium, impurity, foot-binding, the destruction of girl babies, and early betrothals; that only women of good report since conversion should be set apart as Bible women, and that these should be carefully trained for their great work in schools established for that purpose.

It was further resolved that Christian schools should give special attention to spiritual development and to the strengthening of conscience and character, so that young women may be prepared to meet the temptations and responsibilities of the new condition in China, and that to this end schools for girls should enlarge their scope, opening their doors to non-Christians more freely than they have done in the past. It was urged that mission boards should unite in establishing in central localities a few well-equipped colleges and normal schools, thus making it possible for young women to acquire in their native land and under Christian influences the education demanded by the times. Kindergarten training schools were highly recommended, as there is no place where Christian influence counts for more than in the training of little children.

CHRISTIAN LITERATURE

The forenoon of the sixth day was occupied by a consideration of the great need for a large increase in the number of Christian books, newspapers, magazines, and tracts. That there is an unprecedented intellectual awakening among the people was conceded by all. The people are learning to read, and if they are not supplied with wholesome literature, they will use what is unwholesome and harmful. The resolutions adopted call special attention

to the fact that there is a great influx of materialistic literature from Japan, which makes it necessary to set apart able men in China who shall devote all their time to the production of a literature that shall be distinctly and positively Christian. A strong appeal is made to missionary societies to furnish enough money to carry on this work. To help supply this need the organization of local religious literature committees and the opening of bookstores was recommended. A reference library at some central point was proposed as also the collection of funds for the purchase of books.

ANCESTRAL WORSHIP

On the afternoon of the sixth day ancestral worship was under consideration and was condemned as idolatrous. In the course of the debate liberal views were expressed which were designed to palliate the practice on the ground that it is scarcely more than a proper manifestation of respect for the departed, but the paper adopted declared:

The worship of ancestors is incompatible with an enlightened and spiritual conception of the Christian faith and therefore cannot be tolerated as a practice in the Christian Church; Christianity makes provision for the highest expression of "filial piety," but is free from any taint of idolatry. Instead of erecting memorial arches, a very popular heathen custom, Chinese Christians are recommended to erect useful memorials to parents and other ancestors by building or endowing churches, schools, hospitals, asylums, or other charitable institutions, as is common in all Christian lands, thus making memorials to the dead a means of helping the living through successive generations.

MEDICAL WORK

The seventh day was wholly given up to the consideration of medical missions, which were held to be an integral part of the missionary work of the Christian Church. The resolutions included the following recommendations:

That medical missionaries should receive their commission from the home societies in a public and unmistakable way, and should be solemnly set apart as missionaries of the church; that no partially equipped men or women should be appointed, and that medical missionaries should have the best possible training before going to the field, so that the work done may be of a high standard. It is held that the medical missionary should have his first two years on the field free from responsibilities, and should pass examinations not less searching than those for his clerical colleagues; that evangelistic work among hospital patients should be under the direction of the physician in charge, who should be a practical evangelist; and that the energies of medical missionaries should be concentrated as much as possible on indoor patients. The home churches were urged to develop this branch of work by increased support of missionary hospitals. For the reason that it detracts largely from the usefulness of a physician if he must seek means of support by private practice or otherwise, the home churches are urged to give full support to their medical missions. Missionary societies were requested to provide support for suitable men who shall devote their time to translating and publishing medical books.

All missions in China are exhorted to combat the opium traffic and habit in every possible way, and for this purpose to establish opium refuges wherever practicable. Finally, the Conference put on record an expression of thankfulness to Almighty God for the abundant blessings bestowed upon medical missions, and registered appeals to the churches in the home lands to send forth consecrated men and women, fully qualified to carry on and to extend this beneficent work.

BIBLE TRANSLATION

On the eighth day the Conference considered the various questions that relate to the translation of the Holy Scriptures into Chinese. The fact that so many different dialects are spoken by the Chinese people makes the question of translation a very difficult one. The Conference decided to concentrate its efforts upon one standard union Bible in Chinese, in two versions—Wenli and Mandarin—and the executive committee was instructed to select five missionaries qualified to do the work of translation. An appeal is to be made to mission boards to whom the selected

translators may belong, to relieve them from other duties so that they may give themselves to this work as completely as possible. The Bible societies working in China are to be urged to provide the funds needed to pay such expenses as may be incurred. The Conference expressed its gratitude to the Bible societies for the generous help they have given in carrying out the translation program undertaken by the Conference of 1890. The importance of the Sunday school as a method of imparting Bible instruction was recognized and the election of a secretary to devote his whole time to Sunday school work throughout China was recommended.

COMITY AND FEDERATION

The ninth day was perhaps the most strenuous of the entire Conference, the questions considered being comity and federation. The chairman of the committee having the subjects in charge made the opening address, in which he expressed radical views concerning creeds and ecclesiastical organizations. These views proved to be very distasteful to many and brought forth emphatic protests, making it necessary for the speaker to eliminate the objectionable parts of his address.

The resolutions adopted approve of a "Federal Union" of the various denominations for the purpose of establishing the kingdom of God in China. Toward the accomplishment of this end councils are to be instituted in provinces or groups of provinces, and these are to meet at least once in two years. A National Representative Council will also be organized, to meet at least once in five years. This National Representative Council is to act as a "consultative and advisory body only," and is to constitute a medium for the expression of Christian opinion in China, to encourage everything that will demonstrate the essential unity of Christians, and to endeavor to secure cooperation and more effective work throughout the whole empire.

THE MISSIONARY AND PUBLIC QUESTIONS

The tenth and last day of the Conference was given to a consideration of the relation of the missionary to public questions.

People at home have but a slight realization of the difficult and delicate responsibilities devolving upon missionaries in regard to questions that arise out of their relation to the Chinese government and the persecution of native Christians by their pagan neighbors. Missionaries are in danger of being charged with hostility to the government if they attempt to shield their converts from unjust punishment; and if they refuse to do so, they are charged with allowing innocent people to suffer. The action taken recognizes the obligation of missionaries to the government and expresses the hope that intervention for the protection of Chinese Christians may soon become wholly unnecessary. At the same time Chinese Christians are advised to endure persecution with patience and forbearance for Christ's sake, and to make every possible effort to settle their difficulties privately, appealing to the magistrate only as a last resort.

In the resolutions adopted the missionaries are urged to be true to the government and to discountenance any plottings against the government on the part of the native Christians or any participation in the plottings of others; and they are requested to charge the native Christians that such a course is not only dangerous but also disloyal and unchristian.

A committee was appointed for the purpose of calling the attention of the government to the fact that Roman Catholics and Protestants differ essentially, both in doctrine and in practice, and particularly requesting that in all cases of litigation or of appeal for protection these classes be carefully distinguished and each dealt with on its own merits. This committee was also enjoined to petition the government to abolish the religious tests which at present exclude all Christians from governmental schools and make it impossible for a Christian to hold any official position.

After a careful study of the resolutions adopted, the writer is fully satisfied that no serious mistake was made,

and that the interests of the kingdom of God in China were markedly advanced.

CHINA CENTRAL CONFERENCE

The China Central Conference of the Methodist Episcopal Church met in Shanghai, May 8, 1907, Bishop J. W. Bashford presiding. This Conference is a delegated body, made up of missionáries, native ministers, and laymen from the five Conferences and missions in China. In language it is trilingual, which makes the transaction of business somewhat difficult and very tedious. All motions, resolutions, reports, and speeches must be put into three languages—or rather, one language (English) and two Chinese dialects. While the Conference has no legislative authority, it does have supervision of many important local interests, such as the erection of buildings, the management of schools, hospitals, publishing interests, etc. It serves also to unify the administration of the work in all parts of the country.

One of the features of the session was a long and strenuous discussion on the question of episcopal supervision in China. All were enthusiastic over the administration of Bishop Bashford, and the Conference passed a unanimous vote in favor of his continuance during the ensuing quadrennium. The outcome of the debate was the adoption of a memorial to the General Conference requesting that two general superintendents be assigned to China for the next quadrennium.

CHAPTER XXI

CHINA

(CONTINUED)

MODERN CHINA

IN many respects modern China is the same as the China of centuries ago. In area, including her dependencies, four million two hundred and eighteen thousand four hundred and one square miles, equal to the "sum total area of the United States, the provinces of Ontario and Quebec and half of Mexico"—the third largest in the world, being exceeded by only the British and the Russian empires. For fertility of soil China has no equal.

But China's greatest wealth is in her people—"the most ancient, numerous, and homogeneous" race on the planet, numbering more than four hundred millions. Neither fertility of soil nor mineral resources are of practical value unless there are people to develop and use them. The Chinese have great physical, intellectual, and moral resources. Physically they are scarcely equaled among the races of men. Their power of physical endurance is marvelous.

Intellectually, they have latent, dormant possibilities that will yet become actualities. They have already produced many scholars of great distinction, and there is mental material for millions more. Superstitious? Yes, he is weighted with superstition. One sees the evidences of it everywhere. When I first entered the country their superstitions were amusing, but it was not long until they became a depressing and intolerable burden. The very atmosphere was supposed

to be the habitation of devils and evil spirits, against the devices of which they sought protection. Walking along a street of Peking, in company with a missionary, I noticed an occasional plain, brick wall, standing several feet from the doorway to a court. My thought was that the wall was designed for the support of a protection to the door against heat and storm. But seeing no indication of such use, I asked my missionary friend for an explanation. The reply was that the wall was built to keep devils out of the houses. The people believed that a devil can go only a straight line. Should one attempt to enter a house guarded by a wall, he could not go round either end of it, nor could he go over the top, and consequently could not enter the door. But in spite of all their efforts, devils do get into houses. A serious illness or a death or some other trouble occurs and it is attributed to the presence of a devil. Something must be done. A priest is called in who surveys the dwelling and determines how much the family can probably afford to pay. The price is fixed, and at the appointed time the priest returns with his retinue, carrying an earthen jar and goes from room to room searching for the intruder until finally he is cornered and compelled to enter the jar, which is promptly and securely closed, and carried in triumph to a temple where there are supposed to be many imprisoned devils.

THE MORNING DAWN

The long, dark night is being succeeded by the morning dawn. Since the boxer uprising, in 1900, and more especially since the republic was proclaimed in 1912, there has been the beginning of a new day. The masses of the Chinese people are awakening from the slumber of many centuries and they are greatly bewildered by the dawning

light. The ancient educational system is suppressed and modern schools for the youth of the land are being opened. Heathen temples are being converted into schoolhouses, but the schools are very imperfectly organized, poorly supplied with textbooks, and, as a rule, presided over by incompetent teachers. Colleges and universities are in process of founding and installation, but they are largely in a chaotic condition. A new military system has been established, but has not reached anything like nation-wide efficiency. A constitutional form of government has been attempted only to be succeeded by a dictatorship. The throne has crumbled, but a presidential chair has assumed monarchal prerogatives. The emperor is succeeded by the dictator. The empire is no more, but the republic follows imperial methods.

For the present and for an indefinite period, Yuan Shih-Kai is as absolute a monarch as ever occupied the throne of China. The China of to-day is a republic in name, but a monarchy in fact. For forty centuries the people of China have been living under a monarchy. The monarchical system has constituted the warp and woof of their national life, and they cannot reconstruct that life in a day, or a year, or a decade. To change from an empire to a republic in name is easy, but to change four hundred million people from being subjects of an absolute monarchy to citizenship in a republic is a tremendous task.

Recent reliable statistics indicate the wide distribution of gospel leaven. There have been distributed 35,000,000 volumes of the Holy Scriptures. There is a total Protestant membership in the republic of 470,000. There are 5,452 missionaries from Europe and America; 548 ordained Chinese pastors; 5,364 unordained workers; 1,789 Bible women; 4,712 Chinese Christian school teachers, and 496 native Christians employed in hospitals. Other Christian

workers in evangelical churches bring the total Chinese staff giving their time to the service of Christianity, up to 15,501. There are 2,955 Christian congregations, and the Christian Chinese contributed during 1913, \$320,900 for Christian work among their own people.

THE CHRISTIAN PRESS

From the beginning of our foreign missionary work the press has been used as an agency for the diffusion of Christian literature among the peoples of non-Christian lands. In Foochow, Shanghai, Peking, and other places this agency has been employed and with marked success. The Board of Foreign Missions of the Methodist Episcopal Church entered into partnership with the Methodist Episcopal Church, South, in establishing a Publishing House in Shanghai, in 1903, which has become a great power for the dissemination of Christian truth. The Rev. W. H. Lacy represents our board in the joint management of the house. The disturbed condition of the country by reason of the revolution which has changed China from a monarchy to a republic, at least in name, has to some extent interfered with the prosperity of the house, but not so largely as was at one time anticipated. With the return of peace, business will again become prosperous. The branch house at Foochow, which fills an important place, has been but little affected by the revolution.

Probably there is no one agency more effective than the Christian press in putting the gospel leaven into the heart and brain of China's millions. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." The leaven is silently doing its work and will ultimately transform the lump.

CHAPTER XXII

FOREIGNERS IN THE FAR EAST

FOREIGNERS in Japan and China are already numerous, and their number is rapidly increasing. They are largely, but not wholly, from England, Germany, Scandinavia, and America. In the seaports and principal cities of Japan and China one meets representatives of all nations and races, but those from the countries named are the most numerous and influential. They are there for various reasons and different purposes. Some are criminals, having escaped from their native countries to avoid merited punishment, hiding under assumed names and living in luxury or squalor, as financial resources may permit or necessity require.

Many of these foreigners are globe-trotters, sight-seers, or adventurers, who have plenty of money to spend and are simply bent on having a good time. They are mere "birds of passage," who do not tarry long enough in any one place to make an impression for good or, fortunately, to make a strong impression for evil. There are those who are studying social problems as related to different types of civilization and various systems of government; also the manners and customs of the people. Many are there on a purely business basis, and are doing their utmost to amass fortunes without any special regard for the honesty or morality of the methods they employ. There is still another important class who are there for none of the objects enumerated, but with an unselfish desire and purpose

to elevate the people among whom they live and labor to the plane of a true Christian life and civilization; they are the missionaries who represent the leading evangelical ecclesiastical bodies of the Christian world. These various types may all be grouped into three general divisions:

1. Those who are quite oblivious to all moral obligations, though not addicted to grossly immoral habits, and those who are recklessly and viciously bad and apparently living only for the gratification of the baser passions and appetites of their depraved natures.

Unfortunately, the number of these is so large that in the eyes of the better class of natives they are regarded as representative of Western civilization. They are so entirely indifferent to principles of morality and honesty in business matters, or so utterly abandoned to vicious habits in social life, that they are at once a menace to business integrity and to public and social morality. They not only practice dishonest methods in business or lead dissolute lives socially, but by their example they neutralize the good influences which their fellow countrymen, with higher and nobler aims, seek to exert. They curl the lip of scorn at business integrity and ridicule virtue. They treat with contempt Christian laymen who put their principles into business methods and they hate missionaries who condemn their dishonest and immoral practices. They either entirely ignore the work of the missionary and the Christian laymen or openly and loudly assert that the efforts of both are dismal failures, and even deny that any converts are made. With brazen effrontery they declare that missionaries and lay workers are no better than themselves, and that their absence would be no loss to the native population, or, turning upon them the cold shoulder and discounting their efforts, do all in their power to thwart their beneficent pur-

poses and plans. Such people are a disgrace to the countries they bless by their absence and a menace to such as must endure their presence.

2. Those who maintain respectable standards of living and while they identify themselves only slightly and coldly with the Christian cause, do nothing directly to damage it. Many of these when at home are respectable but somewhat formal church members; but in the Far East they scarcely do more than to look upon the Christian propaganda from a distance and coldly patronizing viewpoint. They are upon their arrival in a community, where their own or kindred nationalities are numerous represented, caught in the "swim" of worldly society, and soon the meagre religious zeal that characterized their lives at home is abated and they are almost ashamed to acknowledge that they are church members. They will, if it is convenient and they are not too weary by reason of travel or amusements, or if not invited to join an excursion to a place of special interest, or to attend a social function accompanied by a luxurious dinner, attend occasionally on the Holy Sabbath upon religious service, provided there is some special attraction in the line of highly artistic music or sensational discourse. Their pity is not stirred by the idolatries of the people nor is their sympathy aroused by the heroic sacrifices of Christian workers. They come and they go. If no one has been harmed by their presence, neither has any one been helped, and they return to their respective countries on a lower plane of moral and spiritual life than when they departed. These people might greatly help the Christian cause in non-Christian lands, even by brief visits, if they had the necessary courage and consecration. If upon their arrival among non-Christian peoples they would let it be known that first of all they are Christians and that all pleasures and amuse-

ments must harmonize with that fact, they would not only save themselves from spiritual deterioration but would be a real and potent inspiration to the Christian cause. Having heartily identified themselves with Christ and his servants on the mission field, and having become informed of the needs and importance of the work being done, they would return to their homes to inspire others with new zeal and increased liberality, and by so doing hasten the conquest of the non-Christian world to Him whose right it is to reign.

3. But there is yet another division to be mentioned, and the most important of all, without which the non-Christian world would be a desert without an oasis—nay, even a waste, howling wilderness. They are the foreign residents, tourists, and missionaries who are living and working wherever they are to establish and upbuild the kingdom of God. It was a great delight to the writer to meet and for a brief time enjoy the fellowship on those distant shores of resident laymen, tourists, and missionaries who were unswerving in their loyalty and devotion to Christ and his cause. "In the midst of a crooked and perverse generation among whom they shine as lights in the world, holding forth the word of life," they are worthy of all honor. The laity at home should remember always in their prayers their brethren who are in the dark lands of the world, engaged in business, not so much for the money they make, as for the purpose of illustrating a high business morality, so little known among the native peoples.

I wish I were capable of paying the high tribute they deserve to the Protestant missionaries in the Far East who are engaged in all departments of Christian effort—founding churches, printing presses, schools of all grades, hospitals, orphanages, and, most important of all, bringing into existence the Christian home.

It has been the privilege of the writer to mingle with Christian missionaries and workers on all the continents of the world, except one (South America), in all departments of activity, and among all Protestant denominations, and of noting their spirit and conduct, and he cheerfully and with a warm heart bears testimony to their purity, fidelity, industry, patience, ability, and hopefulness. There is more real union and less friction among them than any equal number of people I have ever known. There is prevalent a cooperation, especially of the kind that permits the crossing of denominational lines in work and worship, such as is too infrequently found even in Christian lands. I can think of no greater sacrifice than that which is made by men and women who go to the abodes and abysses of darkness and degradation of heathen lands and settle down to devote their lives to toil where they are not only not wanted but where they are often despised and reviled, and where in many instances they are in danger of violent deaths. It is inconceivable that such a decision could be made for a money consideration, and the more from the fact that they receive but a mere and often scant subsistence. One would be mercenary indeed if even a princely salary could induce one to live amid such conditions and perform such labors and endure such indignities.

Let no man who gives money for foreign missions think that he makes sacrifice, but let him rather give thanks to God that he is permitted to hold up the hands of these heroes and heroines who stand in the forefront of the greatest conflict that ever was waged. Let the church be assured that it is represented in these great foreign fields by as brave and grand a band of soldiers as the Christian centuries have known.

CHAPTER XXIII

CUBA AND PORTO RICO—1899

At a meeting of the Board of Managers of the Missionary Society, held January 17, 1899, I was commissioned to go to Cuba and Porto Rico, in company with Bishop W. X. Ninde, to examine into the conditions of the people of those islands and ascertain the opportunities for evangelistic effort on their behalf. In 1898 the United States had delivered these islands from the oppressive and galling yoke of Spain and the Roman Catholic Church which had been worn for four hundred years.

The population of the island previous to the revolution was estimated at 1,631,687. At the time of the American occupation the population was probably not quite 1,000,000, showing a loss during the revolution of about 33 1-3 per cent.

By reason of the excessive taxation imposed by Spain the masses of the people were very poor, all industry, except what was necessary for mere existence, having been paralyzed. If crops were produced or industries of any kind were pursued, the heavy taxes turned the profits into the coffers of their oppressors.

ILLITERACY

The educational interests of the island were nominally under the control of Spain, but actually under the control of the Roman Catholic hierarchy. As far back as 1721 a

papal bull authorized the order of Preaching Friars to found a university in Havana, with power to confer academic degrees, but the courses of study were designed for the benefit of young Spaniards preparing for business or professions, but more particularly for the priesthood of the Roman Church. In 1890 this institution reported an enrollment of 1,046. There was also a Collegiate Institute for each of the six provinces, with a total attendance of 2,909. In the same year the number of children reported in the common schools was 38,106, or about one to forty-five of the entire population. The estimate for educational purposes for 1893 was \$137,760, but not a dollar was allowed for common schools. In 1880 a law making attendance upon school compulsory was promulgated, but was from the first a dead letter, as neither schoolhouses nor teachers were provided.

MORALS

The moral standards of the people, if they had any, were very low. What else could there be where poverty and ignorance were so universal? Several potent causes contributed to this end. The marriage relation was widely disregarded. By reason of excessive fees demanded by the priests legal marriages were comparatively very few. Concubinage existed on a wide scale and seemed to meet with but slight disfavor. An elderly Cuban on board our ship boasted that he was the father of fifty-two children and that eighteen of his sons were in the Cuban army. He had one legal wife and four concubines. The priests were regarded by the people as generally unchaste. A wealthy Cuban gentleman said he would not send his daughters to a school under the control of priests for fear their virtue would be tarnished. The moral condition of Cuba at the

time of the American intervention was the joint product of Spanish misrule in government and of the Roman Catholic hierarchy in religion. The people as a whole were victims of conditions for which they were not responsible.

AN OPEN DOOR

The Methodist Episcopal Church, South, had commenced work at Havana and Matanzas, on the north coast, and at Santiago, on the south coast, near the eastern end of the island. A clergyman of the Protestant Episcopal Church was conducting an English service in Havana, but was making no effort to establish work among the native Cubans.

In view of the fact that the Methodist Episcopal Church, South, was already on the ground, our General Committee at its ensuing session declined to authorize and provide for the founding of a mission in Cuba.

PORTO RICO

From Cuba we proceeded to Porto Rico, an island located fifteen hundred miles southeasterly from New York city, containing an area of about thirty-six hundred square miles; in topography mountainous, with heights ranging from twenty-five hundred to thirty-seven hundred feet; charmingly picturesque, with valleys rich in agricultural resources. The climate is almost ideal. During the coolest months of the winter season the average is seventy-three degrees, and during the warmest month of summer, it is seventy-nine degrees. Fruits native to the soil and climate were plentiful and luscious—bananas, oranges, grapefruit, cocoanut, etc.—in all stages of development, from the opening blossoms to the ripened fruit. In every month of the year these fruits bloom and reach maturity. On mountainsides the royal

palm waves its splendid fronds, but, like royalty everywhere, is more ornamental than useful.

The population was estimated at the time of our visit at nine hundred and fifty-three thousand two hundred and forty-three, and might be very properly described as *mixed*, as it was made up of all colors from ebony to light brown. There was absolutely no color line, and all shades mingled socially without prejudice or embarrassment. But there was a racial line definitely drawn and strictly observed. The pure Castilian, born in Spain, held himself above the equally pure Castilian born in Porto Rico. We found urgent and convincing reasons why the Methodist Episcopal Church should enter the island without delay, as follows:

1. *Destitution.* It was a physical, intellectual, and spiritual waste. Archbishop Chappell, who had but recently visited San Juan, said to a high United States official, with whom we conversed, that the moral condition of the people was deplorable and expressed a willingness that the Methodists should come and wake them up.

2. *Hopefulness.* The young people were anxious to acquire the English language. A company of children were asked what they would like most for a Christmas gift and the prompt answer was "English teachers." Large numbers of the common people were ready to receive religious instruction from Protestants, notwithstanding the opposition of the priests.

3. *Favorable Conditions.* The rule of Spain was wiped out and the most kindly feeling toward the United States prevailed universally. We entered San Juan on Washington's Birthday and found the people bubbling over with new-born patriotic fervor. The stars and stripes were everywhere displayed, processions thronged the streets, and a great mass meeting was held in a theater, where eulogies

were pronounced upon George Washington and William McKinley.

4. *A Part of the United States.* Religious liberty was assured—a thing unknown before.

5. *The Way Clear.* No other Methodist body contemplated entering the island and no question of Methodist comity was likely to arise. It was suggested that a thoroughly competent missionary, a master of the Spanish language, from one of our Spanish missions be commissioned without delay to go to Porto Rico, take charge of the founding of the work, and report to the board the points that should be occupied, the kind of work that should be inaugurated, and the number of missionaries needed. Accordingly, the Rev. C. W. Drees, D.D., was transferred from South America to Porto Rico, who successfully founded our work and for some time led in its development.

A SECOND VISIT

Fifteen years later (February, 1914) it was my privilege to visit Porto Rico a second time and note the changes that had transpired. The population had increased from 953,243 to 1,118,012. The population of San Juan, the capital, had grown from 32,048, to 48,716, and Ponce, on the south side of the island, from 27,952 to 35,027. Several other cities and towns had increased correspondingly. The agricultural products had largely increased, particularly sugar cane, coffee, and tropical fruits. A public school system had been well organized and developed. Crossing the island fifteen years previously, no schoolhouses were seen, but now they are in evidence along the great highways and in secluded country places, well equipped with modern school furniture and always floating, during school hours, the star-spangled banner. The Conference had just been

held and the superintendent, the Rev. Manuel Andujar, reported 125 preaching places, over 7,000 members, including probationers and candidates, and 600 baptisms during the past year. The gain in membership during the year was 600. Since 1907, when the Missionary Society was abolished and a Board of Foreign Missions and a Board of Home Missions and Church Extension were organized, the work in Porto Rico has been under the successful management of the latter organization.

THE WOMAN'S HOME MISSIONARY SOCIETY

This society is rendering excellent service. Its most important institution is the George O. Robinson Orphanage for girls at San Turce, a suburb of San Juan. It is finely located on a four-acre lot, fronting toward the ocean, whose surf beats unceasingly upon the beach, two squares away. The edifice is built of concrete blocks and is well equipped with dormitories, school, and industrial facilities. A small frame cottage has been erected just west of the main building, the first floor being occupied for school purposes. The institution now accommodates fifty-two girls ranging from six to sixteen years of age.

An additional building will be erected and will bear the name of Gertrude Orbis, who provides for its construction. The new cottage will accommodate thirty, making the capacity of the institution eighty-two. The new cottage will provide a large assembly room where religious services, concerts, entertainments, etc., may be held, which will add greatly to the convenience and usefulness of the institution. Judge George O. Robinson, of Detroit, Michigan, and Miss Orbis have linked their names with an institution that will perpetuate their memory through the oncoming years. This institution has only started on its career and will continue

to grow as time moves on. There is ample room on the site for additional buildings, and doubtless there are those who will perpetuate their own names or the names of loved ones by providing the funds for their erection. The orphans are now supported by scholarships at an expense of \$45 a year, provided by individuals and auxiliaries in the States. This orphanage ought to have a capacity for five hundred girls, and should have an endowment of not less than \$500,000. The orphans are waiting. Who will erect the needed buildings and provide the endowment?

The Rev. Dr. and Mrs. James C. Murray have charge of this institution and are doing a great work. They are father and mother to fifty-two girls, many of whom were born out of wedlock and who do not know their natural parents. Dr. Murray is a member of the North Indiana Conference, and was for many years a professor in Gammon Theological Seminary at Atlanta, Georgia.

[Beside the orphanage, the Woman's Home Missionary Society has a McKinley Day School and kindergarten in San Juan, a kindergarten at Puerta de Tierra, a suburb of San Juan, a day school and kindergarten at Arecibo, fifty miles west of San Juan, and the Fisk Day School and kindergarten at Ponce, on the south coast of the island. Admission to these day schools and kindergartens is free, the one condition being that the children attend regularly one of our Sunday schools.]

CHAPTER XXIV

MEXICO AND ITS PEOPLE—1904

HAVING been authorized by the Board of Managers of the Missionary Society to visit and inspect our work in Mexico, I left New York, December 29, 1903, and going by way of Cincinnati and Saint Louis, entered the republic of Mexico at 5 P. M., January 4, 1904, and arrived in Mexico City January 6, at 11:30 A. M. Although Mexico is our next-door neighbor, on the southwest, Americans are less familiar with its geography, topography, products, and history than with some other countries much farther away.

CLIMATE

The natives divide the country climatically into three zones—hot, temperate, and cold. At the sea level is the hot, and at an elevation of three thousand to four thousand feet the temperate, and seven thousand feet and above is the cold. Between Mexico City and Vera Cruz, a distance of less than three hundred miles, all these climates, and each in varying degrees, may be found during the months of December, January, February, and March. At Mexico City the elevation is something more than eight thousand feet. Here frost is often seen, and sometimes ice. In the hot and temperate zones all kinds of tropical plants and a variety of tropical fruits and vegetables, including coffee, grow in great luxuriance. Here it may be said that if mother earth is but “tickled with a hoe, she laughs a harvest.” One has but to

pass through the markets of one of the principal cities or larger towns to be impressed with the almost endless variety of the products—Indian corn, wheat, maize, barley, beans of all colors, nuts in great variety, dyes, gums, waxes, salts, pineapples, lemons, limes, oranges, custard apples, sugar, cotton, rice, tobacco, pulque, and wares of every kind. But while parts of the country are very fertile, there are vast stretches that are and always will be worthless for agricultural purposes. Vast areas are made up of mountains of volcanic origin, some of which rise to great heights. Popocatepetl (“Smoking Mountain”) and Iztaccihuatl (“The White Lady”) are eighteen thousand feet above the sea level and are always crowned with snow, and may always be seen when the sky is clear standing like great sentinels to the southeast of Mexico City. Mount Orizaba, to the northeast of the city, of about equal altitude, is a great landmark as one travels eastward through a wild cañon traversed by the railroad running from Mexico City to Vera Cruz. The railroad running southeast from Mexico City by way of Puebla to Oaxaca traverses another mountain region, which for majestic, weird scenery can hardly be excelled in North America. Indeed, in traveling about four thousand miles within the bounds of the republic there was not a moment when mountain ranges were not in view. On the great plateaus among the mountains there are vast regions that are arid and in the absence of irrigation must forever remain so, but its mountains and valleys are depositories of vast mines of wealth. Perhaps no other country in the world possesses such rich mines of silver, some of which have been worked more than three hundred years and seem to be inexhaustible. Probably there is silver enough in the mountains of Mexico to make every one of its sixteen millions of people a millionaire. In more recent

years gold has been found in different parts of the country. Indeed, there was a gold craze widespread and some rich mines had been opened, while prospecting by natives and foreigners was on a wide scale. At El Oro, one hundred and ten miles west of Mexico City, rich gold-bearing rock had been found, and three great companies were taking out millions annually. Notwithstanding this vast wealth of silver and gold, the masses were and still are wretchedly poor. Of course there are people who are very rich, but their number is comparatively small. Nor does there seem to be a large middle class. The rank and file—peons they are called—are in the depths of poverty. They live in miserable shacks, often alive with vermin and reeking with filth. The mildness of the climate makes existence on a very low level possible. Their clothes are, as a rule, scant and often ragged and dirty. The peon who has a shirt and trousers of cotton cloth, no matter how ragged and filthy, and in the higher altitudes a *sarapa* (blanket) which he throws about his shoulders and draws across his breast, often in tatters, and a woman with a skirt and chemise of the same material, and a *rebozo* (scarf) with which she covers her head and wraps her body, have each a somewhat elaborate wardrobe. As to children, they are frequently clothed with suits of dark brown that are seldom washed and never changed. The present Mexican race is largely a mixture of the native Aztec and Spanish blood, and, as a rule, the people speak the Spanish language.

But there are still in numerous remote places pure Indians who do not speak the Spanish language. I made a detour from Orizaba of several miles on a Mexican pony to see a native Aztec village where we have a small church, upon the corner stone of which is inscribed "Parkhurst Memorial Chapel," Dr. Parkhurst, the editor of Zion's Herald, having

provided for its erection. The people in that Aztec village were rugged, well-proportioned, agile, and strong—representatives of the race that occupied the whole country previous to the Spanish conquest.

THE GOVERNMENT

The government was republican in name, while in fact it was a monarchy. President Diaz was as much a monarch as is the Czar of Russia. He had been constantly in the presidency since 1884. He rigidly maintained the form of a republic, but by autocratic methods. No man could be chosen governor of a state in the republic without his approval, and all other officers of importance were appointed, if not by his dictation, at least by his consent. That he was devoted to republican principles there could be no reasonable doubt; that he enforced those principles by dictatorial methods is equally certain. In view of the then existing state of civilization in Mexico, and of the arrogance of the Roman priesthood, the course pursued by Diaz was the only one that could succeed. He was a believer in religious liberty, and for that reason he was hated by the Roman hierarchy. But for this devotion to religious liberty Protestantism could not have existed in Mexico.

ROMANISM IN MEXICO

As far back as 1494 Pope Alexander VI, assuming universal proprietorship, divided the undiscovered world between the kings of Spain and Portugal by an imaginary line of longitude running through the Atlantic Ocean from pole to pole, three hundred and seventy miles west of the Azores, giving the Portuguese all lands they might discover to the east of that line and to the Spanish "every isle, continent, and sea" on the western hemisphere. The conquest

of Mexico by Cortes was completed in 1521, and by a decree of Pope Alexander the country passed under the control of Spain. The entrance of Romanism was simultaneous with that of the Spanish conquest, and it continued without interruption for more than three hundred years.

Previous to the conquest of Mexico, for an unknown period, a vast system of pagan idolatry had existed, which Romanism by the most violent methods sought to destroy. Pictures, rolls, signs, and idols were obliterated, which would now be of immense value to the historian. Instead, however, of wiping out idolatry, these zealous priests only substituted new forms of idolatry for the old. The Indian simply gave up his old idols and accepted new ones. Instead of bowing before the images that had been broken to pieces before his eyes, he bowed before the images of Christ, the Virgin Mary, and the saints. He still had penance, confession, feasts, fasts, and religious holidays, and all these things remain until the present time. A vast number—more than three millions—of unmixed Indians, to say nothing of the mixed races, are still idolaters, with only a thin veneering of Romanism. The Hon. Matias Romero, long minister to the United States, says, "It is true that a great many Mexicans, namely, the Indians, do not know much about religion, and keep to their old idolatry, having only changed their idols, that is, replacing old deities with the images of the saints of the Catholic Church." Indeed, in view of the methods employed, no other results could have been expected. The people were conquered with weapons of carnal warfare and accepted the religion of their conquerors as a sign of submission to the Spanish monarch.

There were doubtless gross superstitions connected with the old idolatries, but they could hardly have been worse

than those sanctioned and practiced by the Romanists. Take the practice of mariolatry, which probably has no parallel in any other country. Mexico has two virgin mothers—the Virgin Remedios and Our Lady of Guadalupe. The former has been for more than three hundred years the idol of the Spanish aristocracy in Mexico. The Empress Carlota, the wife of the ill-fated Emperor Maximilian, upon her arrival in Mexico, 1864, hoping to gain popularity, accepted this virgin as her protectress and headed a procession of ladies walking in the dusty streets of Mexico City, carrying in her hand an immense burning wax taper. As a protectress, however, the virgin was a failure, for Carlota was compelled to flee from the country and seek safety across the ocean, while her husband followed her soon after in a coffin.

The legend of the Lady of Guadalupe is that an Indian saw three successive apparitions of this virgin and that her image was miraculously imprinted on his blanket. At her request, three times repeated, the Bishop of Mexico, erected a church on the site of the virgin's appearance, in which the original blanket is kept framed in solid gold. December 12, the anniversary of her appearance, was still celebrated with great pomp throughout the country. I visited this church, but was not privileged to see the original blanket and painting, which is kept in a vault to which only favored ones are admitted. I was informed that this painting had been frequently renewed and touched up as the years had gone by. It seems strange that a picture miraculously produced should not be miraculously preserved from fading.

THE SPANISH YOKE

In the struggle to break the Spanish yoke in 1810 the patriot priest Hidalgo, in order to rally the people to his

standard, put the image of the Lady of Guadalupe on his flag, which the Spaniards met by placing on their flag the picture of the Virgin Remedios. Thus the two virgins were brought into conflict, which was continued until the overthrow of Maximilian, when the last political hope of the worshipers of the Virgin Remedios died out. The pictures and images of these virgins are seen in many of the churches, but those of the Lady Guadalupe far outnumber those of the Virgin Remedios. In the many churches visited by the writer the former was seen far more frequently than the image of Christ. In fact, the Virgin of Guadalupe as an object of worship by far surpasses the Christ.

INDULGENCES

Indulgences which so fired the zeal of Martin Luther against the Roman Church in the sixteenth century are bartered on a wide scale in Mexico. In front of the Church of Santo Domingo, in the city of Puebla, there is a cross mounted upon a stone pedestal, upon which is inscribed in Spanish: "Ten thousand years of indulgences for each one who is in a state of grace and before this cross shall repeat five times the words of the Lord's Prayer and hail Mary with glory in memory of the ascension of Jesus Christ." The above translation was made on the spot by Dr. Borton, who knows Spanish perfectly. It is estimated that the form required can be repeated four times an hour, so that one hour's service before this cross would purchase indulgences for forty thousand years, and twenty-four hours would secure nine hundred and sixty thousand years. This certainly offers an opportunity for dealing in futures that would delight the soul of a Wall Street broker.

In company with Dr. John W. Butler I visited the parish

church at El Oro, on the walls of which, in a conspicuous place, was posted a written document, of which the following is a translation, made by Dr. Butler, whose knowledge of Spanish is well known: "List of the dead who drew prizes in the mass which was said in the raffle for souls which took place October 31, 1903, in the parish church of El Oro." Then follows a list of twenty-three names of deceased persons who drew prizes, to which the signature of the parish priest, the Rev. Amilio Penpobre, is affixed.

THREE GREAT MEN

Three men corresponding to our Washington, Lincoln, and Grant are on the roll of honor in Mexico—Hidalgo, Juarez, and Diaz. Hidalgo broke the political power of Spain and is regarded as the liberator of Mexico. September 16, 1810, he sent forth his proclamation of independence and unfurled his flag of freedom. Having been betrayed by a former friend, he was stripped of his ecclesiastical robes and turned over to the Spanish military authorities and was shot July 30, 1811. His military career was short, but he struck a blow against the political power of Spain from which she never recovered. Juarez was an Indian of pure blood, born in a small Indian village near Oaxaca in 1806. In his boyhood a shepherd, then a student, then successively a lawyer, chief justice, governor, and finally president, to which office he was chosen in 1858. His great struggle was with the papacy as represented by Louis Napoleon and Maximilian. The part played by Mr. Seward in demanding the withdrawal of the French troops from Mexico is well known. The French army withdrawn from the country, Maximilian was soon captured, and after a trial by court-martial, was shot just outside the city of

Queretaro, June 19, 1867, as were also his two generals, Miramon and Mejia.

THE METHODIST EPISCOPAL CHURCH IN MEXICO

February 3, 1857, a liberal constitution was adopted and proclaimed "in the name of God and by the authority of the Mexican people," containing among others the following great principles: 1. The establishment of a constitutional federal government in place of a military dictatorship. 2. Freedom and protection of slaves within the national territory. 3. Freedom of religion. 4. Freedom of the press. The adoption of the constitution by the Liberals prepared the way for a more formal and open propaganda as soon as these provisions could be made effective.

At first what was known as the Foreign Christian Union was projected, but was soon found to be unsatisfactory, for the reason that it was used to further the interests of one particular denomination, which was quite exclusive in its doctrines and methods. It was, therefore, decided to discontinue the Union and plan to allow each Protestant church to enter the country and carry on its work in its own way. Accordingly, Dr. William Butler, who had returned from India, was appointed by Bishop Simpson to Mexico, with instructions to found a mission in that country. On February 23, 1873, Dr. Butler and Bishop Gilbert Haven arrived in Mexico City and within three weeks valuable property was secured in the capital and at Puebla. Dr. Butler in his work entitled *Mexico in Transition* has narrated the difficulties that obstructed his way in procuring property, and the awful horrors revealed by the opening of cells in the walls of the inquisition building in Puebla, from which skeletons were removed, the victims having been walled in alive. Twelve such cells were opened, each containing a

skeleton, several of which although partly decayed, were sufficiently preserved to be propped up and photographed. After the building came into our possession one more cell was found, making thirteen in all. No doubt the cruel Dominican monks who constituted the inquisitorial order supposed that their crimes were sealed up never to be brought to light. But the liberal government secularized (or humanized rather) the buildings, and the pick, crowbar, and the photographer did the rest. Not until the Day of Judgment will all the horrors that have been perpetrated by the Inquisition in Mexico be fully made known. But a new era had dawned upon this unfortunate land, so long crushed beneath a political despotism and tortured by a heartless hierarchy, and religious freedom had become a fact. Church and state were absolutely separate, and although Romanism was the dominant religion, the right to worship God under one's own vine and fig tree and with no one (legally) to molest or make afraid was guaranteed.

MEXICO CITY

Mexico City, with its population of five hundred thousand, is situated on a vast plateau, more than eight thousand feet above sea level, and is surrounded with mountains, some of whose snow-clad peaks rise to a height of more than seventeen thousand feet. The vast lake to the eastward, with its marshy and malaria-breeding borders, has been partly drained by a great canal cut through the mountain rim, and now it is not half its former size, greatly contributing to the healthfulness of the city and surrounding country. This city is rapidly becoming one of the important capitals of the western hemisphere and now has nearly twice the population of Washington, our own capital city. Its cobblestone pavements are giving place to asphaltum, and electric

cars run through the principal streets and to the surrounding suburbs. Electric lights banish darkness and the fine telephone system converts the dwelling houses and business places into whisper galleries.

Our property, once a part of a Roman Catholic convent, but at the time we purchased it known as Charini Circus, is centrally located and up to the present time has splendidly served the purpose to which it is devoted. On the first floor are an auditorium with skylight, which will accommodate about four hundred people, and two chapels with seating capacity of one hundred and fifty respectively. On this floor there are accommodations for our bookstore, printing press, and business office. The second and third floors furnish comfortable residences for two missionary families and our native pastor. Here we have a Spanish church with a membership of about five hundred, and an English-speaking church of about fifty members. A site for a new English church had been secured in the western part of the city, in the midst of a growing English population, and within less than half a block from the great thoroughfare that runs from the central part of the city to Chapultepec, a great fortress just beyond the western boundary. The Woman's Foreign Missionary Society had sold its property in the central part of the city and had erected an elegant edifice, splendidly situated in the northwestern part of the city, known as the Sarah L. Keen College.

PUEBLA

Puebla, located about one hundred miles southeasterly of Mexico City, is often spoken of as the religious capital of Mexico. It has a population of one hundred thousand, and has the reputation of being the most fanatical of all the cities of the republic. In the central part of the city we own, to-

gether with the Woman's Foreign Missionary Society, about three fourths of an entire block, the remaining one fourth being the site of a large Roman Catholic church. In this instance we are certainly up against Rome. Here we have an excellent church of modern architecture, with spacious auditorium, lecture room and classrooms, with boys' college and theological school adjoining, for which we need enlarged accommodations.

OAXACA

Oaxaca, two hundred miles to the southeast of Puebla, with a population of thirty thousand, is our most southern center, but where as yet we have made only a feeble beginning. The state of Oaxaca is one of the most important in the republic, and has produced two of its greatest warriors and statesmen—Juarez and Diaz. Here our property is finely located and ample, so far as space is concerned, but a new church and two boarding schools, one for the Board of Foreign Missions and one for the Woman's Foreign Missionary Society, are greatly needed.

PACHUCA

Pachuca, sixty miles northeast of the capital, has a population of fifty thousand and is one of the important silver-mining towns of the republic. It had an English-speaking population of probably four hundred, most of whom were Cornishmen, connected with mining interests. A commodious brick church, with stone trimmings, had been erected mainly by the liberality of these English people. There were two auditoriums, one for English services and the other for Spanish. On the same block upon which the church stands and immediately adjoining it was an excellent girls' school of the Woman's Foreign Missionary Society,

with an attendance of about three hundred. We had also a boys' English school which was self-supporting.

ORIZABA

Orizaba is on the railroad leading from Vera Cruz to Mexico City, at an elevation of about four thousand feet, and has a population of twenty thousand. We had recently purchased in that city a property from the Methodist Episcopal Church, South, consisting of a commodious church and parsonage, well located, which when repaired would give us a commanding position. Our school property is only a short distance from the church and is also well located. In Orizaba our work was wholly Spanish, except a school for boys and girls, in which English was taught and which paid the salary of the English teacher.

GUANAJUATO

Guanajuato, with a population of seventy-five thousand, is located in a narrow, winding gorge, walled with mountains of solid rock, craggy and precipitous. The houses line the street and perch on terraces and niches on and in the sides of the mountains. Our property, except the church edifice, consists of a hospital and two schools for boys and girls. The hospital, under the direction of Dr. Salmans, was doing a good work not only by relieving suffering, but also by opening the way for giving the gospel of Christ to a fanatical, ignorant people. Our house of worship is about half-way between the extremes of the city and is between two immense Roman Catholic churches, the clanging of the bells of which not infrequently drowns the voice of the preacher in the midst of his sermon. The rear of the building abuts the mountain, rendering it damp particularly in the rainy season. It would be wise, if practicable, to sell

our present property and erect two churches in the town, separated by a reasonable distance.

QUERETARO

Queretaro, a city of approximately forty-five thousand, where the would-be-emperor of Mexico, Maximilian, was tried by court-martial and shot to death, is noted for its large number of Roman Catholic churches and priests. Dr. J. W. Butler says, "There are more Roman Catholic churches here than schools and more priests than there are pupils in the public schools." The railroad ticket agent reported that in a single year seventy-two priests applied for clerical permits. Here we have a prosperous boys' school, a successful evangelistic work, and are recognized as a power for good.

LEON

Leon, with a population of over one hundred thousand, is situated about two hundred miles northwest of Mexico City. Here a small native church had been organized by the Rev. Ira Cartwright (since deceased), and a medical dispensary had been established by Mrs. Dr. Cartwright, wife of the missionary in charge. There was also a school for boys and girls. We owned no property and the prospect was not encouraging. What was needed, but was not obtainable for lack of money, was a house of worship and a school building.

EL ORO

El Oro is a gold-mining camp one hundred and ten miles west of Mexico City and is at an elevation of ten thousand feet. In the neighborhood there were three great gold mines in operation from which millions of dollars were taken annually. The capital invested was foreign and the man-

agement was by foreigners. One year previous to my visit two missionaries (husband and wife) had been sent to El Oro, and in the brief time that had elapsed a commodious church edifice and parsonage had been completed and paid for, all the money except \$500 having been raised on the ground. A native town was near by in which it was proposed to establish work at an early day. In many other cities, towns, and villages work had been established and successfully carried on by missionaries and native pastors and teachers, notwithstanding opposition of the priests of the Roman Catholic Church was everywhere intense and persecutions frequently severe.

THE FUTURE?

Since the above was written the situation in Mexico has become far more acute by reason of the capture of Vera Cruz by our navy, and its occupation by our soldiers, and the successive important victories of the Constitutionalists over the Federalists. All our missionaries have fled from Mexico and are at this writing in the United States, except one, and she has entered the service of the Red Cross as a nurse. How long it will be before they can return will be determined by the outcome of the bloody struggle going on between the contending armies. The A. B. C. Peace Commission, for several weeks in session at Niagara Falls, adjourned without having reached satisfactory results (July 1, 1914). Whether they will convene again is uncertain, and what the final outcome of the bloody struggle will be, God only knows.

SOUTH AMERICA

South America is the only continent of the globe I have not visited, at least in part, during the twenty-four years

of my official relation with our foreign missionary work. For a considerable part of those years I conducted the correspondence with that great field, and have always been in deepest sympathy with the work and the workers. For a graphic survey of the South American field the reader is referred to the report of Bishop Stuntz, found in the Annual Report of the Board of Foreign Missions of the Methodist Episcopal Church for 1913.

CHAPTER XXV

ALASKA—1905

To most people the word "Alaska" is only a name conveying no more than the idea of a country of indefinite area in the far Northwest, inhabited by a few Eskimo, Indians, and polar bears, frozen tight the year round and containing little else than frozen rivers, glaciers, and extinct volcanoes; whereas its area is five hundred and ninety thousand eight hundred and four square miles, out of which could be made fourteen States as large as Ohio and two as large as New Jersey, with three hundred and thirty-four square miles to spare. In the south and southeast, where the climate is modified by the Japan current which flows across the Pacific and washes almost its entire coast, agriculture is practicable, and a considerable variety of vegetables and cereals can be produced, which is also true of the great valley of the Yukon.

SEATTLE TO NOME

The distance from Seattle to Nome by way of Skagway, White Pass, the Yukon River, Norton Sound, and Bering Sea, is thirty-two hundred miles. From Seattle to Skagway, at the head of the Lynn Canal, is one thousand miles, and requires ninety-six hours by steamship. The steamers follow what is known as the inside route; that is, the route lies among the numerous islands that constitute the fringe or the raveling of the west coast. These islands range in size from small rocky patches that are barely above the water at high tide, to great areas more

than one hundred miles long, some of them sixty miles wide, and upon many of them are vast forests, rich mines, and snow-capped mountains. The steamers on their way seem to be sailing along valleys flooded by the inflowing of the Pacific Ocean. It has been my privilege to sail the waters of the West Indies, Northern Europe, along the coasts of Eastern Asia and Southern Asia, and through the Inland Sea of Japan, but nowhere have I looked upon natural scenery more varied, picturesque, and majestic than a voyage along the west coast of North America presents, in panoramic splendor, to the vision of the traveler.

GLACIERS

In many valleys there are vast ice rivers, called glaciers, that slowly move down to the sea. Let us turn aside and look upon one of these wonderful formations known as Taku Glacier, lying in a mountain gorge twenty-five miles from Juneau. As we approach it, although we are ten miles or more distant, we begin to notice that ice is floating upon the water, and as we draw nearer icebergs come into view. Only one eighth of an iceberg appears above water. We pass near one that is thirty feet above the surface, making its entire height, if it stood upon the land, two hundred and forty feet. At length the floating ice and icebergs block the way and our steam launch can go no further. We are still more than two miles from the front wall of Old Taku, but he does not seem to be more than a rifle shot distant, and when seen through a field glass, it appears to be but a stone's cast to his base. This glacier presents a front wall of solid ice two and one half miles long and about one thousand feet high. Its great surface is corrugated by the action of the sun's rays, giving it the appearance of a vast cathedral adorned with thousands of pinnacles.

WHITE PASS

A narrow gauge railroad has been built from Skagway at the head of Lynn Canal, by way of White Pass, to White Horse, a distance of one hundred and ten miles. In surveying and constructing the line the highest skill of the civil engineer has been brought into requisition. If ever nature entered a protest anywhere against the construction of a thoroughfare for travel and commerce, it is here in these mountain fastnesses; but nature's protest was ignored, for the Klondike with its treasures of gold was beyond. Much of the way the old trail, upon which many a weary gold-seeker tramped with aching back and weary feet, and along which many laid down their packs to take them up no more, is in view from the car window. White Pass, the highest point on the road, is three thousand feet above sea level. Here the boundary line between Alaska and British Columbia is reached, and we pass from the protecting folds of the stars and stripes to the equally protecting folds of the union jack. Very appropriately here the national emblems of the United States and Great Britain float from the same flagstaff. At White Pass station we are above the snow line, and although it is the 5th of July it is so cold that heavy overcoats are in demand. The railroad lies through a notch in the mountain range, above which on either side peaks rise to the height of several thousand feet.

WHITE HORSE RIVER

This river is a tributary to the Yukon River and at the highest point of steam navigation. The town—White Horse—has a population of about five hundred people, living in log cabins, shanties, and canvas tents. Here we took passage on the steamer White Horse and passed along Fifty

Mile River into Lewes River at the mouth of the Hootalinqua, and on to Fort Selkirk, where it joins the Pelly, the two constituting the great Yukon River, which flows along a valley of varying width walled by low mountain ranges on either side, covered with a dense growth of fir and birch. There are many places where the valley broadens with soil rich enough to produce bountifully were it brought under cultivation. Through the valleys of the Yukon and its tributaries flows one of the vast river systems of the world. From White Horse to Saint Michael is about twenty-one hundred miles, one of the greatest continuous lengths of river navigation in the world. The Yukon is the Amazon of North America, carrying a third greater volume of water to the Bering Sea than does the Mississippi to the Gulf of Mexico. The season for navigation lasts only about four months, beginning the first of June and closing early in October. The ice forms first at the bottom of the river and is called "anchor ice," and later on the surface. The flow of the river during the winter is mainly between the lower and the upper ice. Very often the water breaks through the upper ice, when it quickly freezes, making the surface exceedingly rough and difficult for sled travel.

DAWSON

The first place of importance after leaving White Horse is Dawson, four hundred and fifty miles distant, the capital of Yukon Territory, Dominion of Canada, and the center of the Klondike gold-mining region. Gold was discovered here in 1896, and the great rush of gold-seekers commenced in the year following. A year later Dawson had a population of ten thousand and the entire Klondike country of thirty thousand. In 1905 the whole population probably

did not exceed twelve thousand, of whom Dawson had five thousand. Two things had caused this decrease of population: first, the discovery of rich gold deposits at Fairbanks, Alaska; and, second, the royalty levied by the Canadian government upon all gold taken from the mines. At first the royalty was ten per cent, but it had been reduced on account no doubt, in large part, of the exodus to Fairbanks, to two and one half per cent. The dwelling and business houses were without exception built of wood and were of the cheapest quality. Many dwellings were only very small cabins and shanties, and the wonder was that the occupants could be in any sense comfortable during the long winters, when not infrequently the mercury drops to sixty below zero.

A drive of thirteen miles up the Klondike and Bonanza Creeks revealed in part the extent to which placer mining was once carried on, and its limitations. While a very considerable amount of mining was still in progress, far the larger number of mines were either unworked or abandoned. Many believed that the lowest point of business depression had been reached and it was claimed that already there was the beginning of an upward tendency. In 1904 the amount of gold taken out was \$10,000,000, the lowest point reached since 1898, while the total amount upon which royalty had been paid since 1897 was \$120,000,000. Placer mining is no easy task in the Klondike, as the gravel in which the gold is found is frozen solid. Anywhere in the Yukon country ice is reached in summer at a depth of from two to four feet. In a street in Dawson I saw a ditch out of which solid blocks of ice were taken at a depth of less than three feet. The houses stand on ice foundations. The pastor of the Presbyterian Church at Dawson stated to the writer that the Presbyterian Hospital, two

stories high, built of logs, stands upon ice. The unfrozen surface was shoveled away and the first logs were laid upon the frozen earth and covered with sawdust to the depth of about two feet, and although the edifice had been erected several years, there was no indication that the foundation was giving way. One of the judges of the Superior Court of Yukon Territory told the writer that he knew by personal observation of a shaft being put down one hundred and twenty feet without going below ice, and another gentleman stated that he knew of a shaft two hundred and sixty feet deep, all the distance through solidly frozen earth. In taking out gold, miners often dig trenches several feet in length and two or three feet deep and fill them with wood, which, set on fire, melts the adjacent ice after which the gravel is washed and the gold secured. In the more extensive mines steam is used to melt the ice. Steel tubes with sharp points numerously perforated are driven into the frozen gravel and steam is turned into the tubes, which thaws the adjacent earth, after which the gravel is hoisted by steam power in large iron buckets and put through the washery which eliminates the gold. It is claimed that the ice in the Klondike country makes it the poor man's opportunity, for the reason that water being scarce, mining machinery, which requires large capital, is not extensively employed, giving the man with pick, shovel, and pan a chance to make a living and possibly a fortune.

There were four denominations with church edifices in Dawson, Presbyterian, Methodist (both Canadian), Church of England, and Roman Catholics. The Presbyterians and the Roman Catholics each have hospitals which have afforded shelter and healing to many a stranded and helpless fortune seeker.

The distance from Dawson to Fairbanks by the Yukon

and Tanana Rivers is one thousand miles—seven hundred miles on the former and three hundred on the latter. At Eagle the line is crossed between the possessions of Great Britain and the United States, where the steamer is held while the revenue officers search the baggage of passengers and the cargo. I have entered the ports of and crossed the dividing lines between many countries on both hemispheres, and I regret to say that the United States customs laws are the most vexatious of any I have ever encountered.

YUKON FLATS

A short distance above Circle City, which, notwithstanding its pretentious name, is only a straggling village, with a very small number of inhabitants, nearly all of whom were wretchedly poor Indians, we entered the Yukon Flats, through which the Yukon River flows for two hundred and seventy miles, having an average width of about sixty miles. This entire area was once a lake, but on its southwestern boundary a gash one hundred and sixty miles in length has been slowly cut through the mountain by the continuous flow of the waters to a depth sufficient to drain the lake. Through this vast tract, dotted with innumerable islands, the river meanders in numerous channels of varying depth, forming in many instances bayous, sloughs, and lagoons, frequently cutting new channels and again forming sandbars where but recently the deepest currents flowed, making it the terror, if not the despair of the navigator. Special pilots are employed by navigation companies whose duty it is to watch the changing channels and guard the steamers against being stranded. But notwithstanding their vigilance and skill, it is not unusual for steamers to be caught in these treacherous shoals. The steamer Seattle No. 3, upon which

I was a passenger, ran upon a sandbar almost immediately upon entering the flats, where she remained seventy-two hours struggling vainly for freedom, when the steamer *Susie* came along and took off the impatient passengers, but leaving the crew of her unfortunate sister to struggle on until by unloading her freight upon a neighboring sandbank and the use of powerful machinery and steel wire cable they might drag her into the channel, reload her cargo, and continue the voyage. The lower Yukon Flats are more extensive than the upper. They are probably five hundred miles in length and vary in width from a few miles at the upper northeast limit to four hundred miles at the river's mouth. Through these extensive flats the Yukon River flows in many channels, forming at its mouth a vast delta and having more the appearance of a great inland sea studded with islands than of a river flowing on to lose itself in the ocean.

ARCTIC CIRCLE

At about 3:30 A. M., July 17, we crossed that imaginary line known as the arctic circle, and for about three hours we were voyaging in the frigid zone. Had we been there twenty-five days earlier, we might almost have seen the midnight sun, for at this point from the 21st to 25th of June the sun is below the horizon only thirty minutes out of the twenty-four hours. On one of the nights spent upon the sandbar, when the sky was almost cloudless, the writer watched the sun go down at 10:45 P. M., and rise again at 1:15 A. M., having been below the horizon two and a half hours. During the period of disappearance daylight was but slightly diminished, scarcely more than would be caused in the States by a clouded sky at high noon. At that period of the year there is no night in that part of the world, but

at midwinter for six weeks there is no day. Striking an average for the year they have the same amount of daylight and darkness as have people who live at the equator.

FAIRBANKS

At Fort Gibbon we changed steamers and began the ascent of the Tanana River to the newly founded town of Fairbanks, named in honor of the Vice-President of the United States, where within a radius of thirty miles extensive placer gold mines have been discovered. The site upon which the town was built was three years previously an undisturbed wilderness. At the time of my visit it had an estimated population of thirty-five hundred. Except a few frame business houses, it was a city of log cabins, many of which were small and but one story high—dirty, dismal dens, in which idle miners lodged, while some were of larger dimensions, and in a few instances two stories high. Not a few of them were neatly constructed and usually where wives were in charge they were tastefully furnished, cleanly and attractive. The streets were almost entirely unimproved except that in the business localities and the better residence parts there were plank sidewalks. There were about twenty saloons, each one paying a license fee of \$1,500. The sale of intoxicating liquors was absolutely prohibited in Alaska for several years succeeding American occupation, but by act of Congress, it was not only legalized but was made almost the only source of support for public schools in incorporated towns. In a town where the population was 500 and less than 1,000 the license fee was \$500; and where the population was 1,000 and less than 1,500, \$1,000; and where the population was 1,500 or over, \$1,500. One half of the license fees went to the support of the public schools.

Where there were no saloons there could be no public schools, as other sources of revenue were insignificant. The larger the number of saloons in a town, the larger the school fund. Every year there was a new enumeration taken to ascertain what the license fee should be. The saloon keepers were trying to keep the number down so that their license fee would be small, while the school directors were trying to keep the number up so as to make the school revenue as large as possible. Every school-teacher was humiliated by the fact that his salary came almost exclusively and directly from the saloons, and parents who had any decency were put to shame by the fact that if their children had school advantages it was because of revenue derived from vice. The internal revenue system of our government which makes the manufacture and sale of intoxicating liquors one of the chief sources of its support is bad enough, but nowhere else has it descended to the infamous policy imposed upon Alaska, of making the public schools of incorporated towns almost wholly dependent for their existence upon the most "gigantic crime of crimes" ever perpetrated upon human society. Everywhere in Alaska people were saying "No saloons, no schools," and the saloon keepers posed as public benefactors. In these saloons gambling goes on day and night with no attempt at concealment. The wide doors open upon the streets and on summer days the gamblers seated about tables are plainly seen by the passer-by. Here men who have made small fortunes, and possibly large ones, in the mines sometimes lose all in a few hours. A miner was reported who had recently cleaned up \$36,000, went into Fairbanks, got drunk, and lost it all in one night; and he was but one of many. The professional gambler lives and fattens on the hard-earned money of the foolish, reckless miner. In the broadest possible sense the town was

wide open. There was no apparent respect shown for the Sabbath. Saloons (which were always gambling dens), brothels, stores, shops, mechanical industries, and common labor went forward on the Sabbath as on week days. It was impossible to foretell what the future of this city would be. Like Jonah's gourd, it had quickly grown to existing proportions, but might as suddenly wither and die. All would depend upon the extent and richness of the gold mines. Many believed that they would not be exhausted in a century, while others were far less sanguine. New and rich strikes were announced almost daily, but nothing was said about mines that at first promised well and then suddenly failed. Booming methods were vigorously applied and speculation ran high. A new gold field had been recently discovered on the Kantishina River near the base of Mount McKinley, one hundred and twelve miles southwest of Fairbanks, and a "stampede" in that direction had already set in. Whether it would help or hurt this new city remained to be seen. It was certain that capital was becoming timid and the real estate market was correspondingly dull. Should the railroad which was planned and partly constructed between Seward, on the south coast, and Dawson, a distance of about five hundred miles, cross the Tanana River at Fairbanks, its future would be assured. There were but three churches in the town—Presbyterian, Protestant Episcopal, and Roman Catholic. The first would accommodate one hundred and fifty people, the second one hundred, and the third two hundred. The total average attendance of the three congregations did not exceed two hundred and fifty. The total membership of the two Protestant churches named did not exceed seventy-five, and they were quite lacking in the aggressive spirit. What was needed was a man of the temper and spirit of William Taylor, who in the

early history of San Francisco could make a pulpit of a dry-goods box, sing like a seraph, and preach like an apostle, and who could go into the streets lined with gambling dens and thronged with men of all ages, attract them with sacred songs, and preach to them the unsearchable riches of Christ. The work of the Lord should be carried on here as openly and as vigorously as is the work of the devil. In the person of Dr. John Parsons we had a wise, capable, and devoted superintendent of the Alaska Mission, but it was impossible for him to do the aggressive work demanded in that city and at the same time supervise the work in general. At great sacrifice he and his noble wife cheerfully accepted the task of founding the Methodist Episcopal Church in Fairbanks, where during the long, cold winter they would live in a log cabin of two or three small rooms, and subsist upon such food as could be obtained in a miner's camp. The stress and strain was too great to be endured for any considerable time and assistance was sorely needed. There were already a number of Methodists in this new city, some from the States and some from Canada, who would form the nucleus of the new organization. That was a strategic hour and was not permitted to pass unimproved. A church has been organized, a church and parsonage have been erected, and religious privileges have been provided for a needy community.

NOME

Leaving Fairbanks by steamer upon the Tanana River, we returned to the Yukon River and followed that river to where it discharges its waters into Norton Sound, and thence to Saint Michaels, where we took ship for Nome, another of the great mining camps of Alaska, situated a few miles west by north from Cape Nome on the Bering Sea.

As there is no harbor, ships cast anchor in a roadstead two or three miles from shore and all freight and passengers must be transferred to lighters, steam launches, and row boats—no easy task when the sea is rough, as is frequently the case.

In 1898, when gold was discovered on this coast, Nome was an obscure and almost unknown Eskimo village, utterly oblivious to the vast wealth buried beneath the sand upon which it stood and the marshy territory lying inland. In 1905 there was an estimated population of four thousand. The whole immediate coastline for many miles had been dug up and mines had been extensively opened in the adjacent territory extending back into the mountains twenty or thirty miles. A narrow-gauge railroad had been built from the coast across the marshy plain to the foothills, about fifteen miles distant, and was to be lengthened indefinitely to reach the mining camps further up in the mountain range. This is the most northerly railroad in the world. The ground upon which it is built is spongy and marshy and the roadbed is the worst I have ever seen. There are several other mining districts said to be very rich, known as Solomon, Council, Bluff, Kongarok, and still others in the farther north. There are vast tracts of unexplored territory in Alaska which are believed to be as rich as that now being worked.

The United States paid Russia \$7,200,000, gold, for Alaska, while the amount of gold that had been taken out since 1867 was nearly \$100,000,000. Much of the quartz is of low grade, producing not more than three dollars to the ton, but with modern mining machinery can be taken out at a large profit. There are mines now being worked where the gold-bearing quartz cannot be exhausted in a century. Extensive and rich placer mines are being worked

at Fairbanks, Seward, Nome, and other places. Looking at the vast territory along the coast and far into the interior, piled high with mountains and apparently worthless, one can hardly think of it as other than nature's great "scrap-heap." But though a scrap-heap, it contains much in the line of minerals—gold, iron, tin, coal, copper, oil, and gypsum—of immense value. The greatest obstacle to be overcome at Nome, as in the Klondike and the Fairbanks districts, is the scarcity of water for mining purposes; but it is not insuperable. Water was being forced to a height of seven hundred feet, and any other height will be scaled where gold is found in paying quantities. Nome had the appearance of greater solidity than either Dawson or Fairbanks, and if the territory for which it is the seaport proves to be as rich in placer and quartz mines and other minerals as many prospectors claim it is, it is destined to have continuous growth.

Here there were three churches—Roman Catholic, Protestant Episcopal, and Congregational—reaching practically but a small per cent of the people. Vice, though less open and shameless than in Fairbanks, was prevalent. Saloons were numerous, and in every instance gambling dens, but carried on usually behind screened doors. The Sabbath was ignored and business of all kinds went on as on week days. Here, as at Fairbanks, the Methodist Episcopal Church had been negligent of its opportunities and duty. More people were there who were Methodists at home than of any other Protestant denomination. They wondered why it was that the authorities of their church have been so negligent. Not finding a place of worship of their own denomination, many had drifted away into indifference and ungodliness. Upon no denomination was there a greater, or so great, a responsibility resting to supply religious

privileges to those far Northwest mining centers as upon the Methodist Episcopal Church.

ALASKA AGRICULTURE

The agricultural possibilities of the interior of Alaska are as yet an unsolved problem. The general government has established several experimental farms on a small scale and the results are regarded as upon the whole quite satisfactory. That there are vast valleys along the Yukon, Tanana, and other rivers with rich soil is fully demonstrated; but whether in view of climatic conditions they can be profitably cultivated is the important question. The winters are long and the summers short. As already stated, anywhere in these valleys ice is reached in midsummer at a depth of two to four feet. Consequently, vegetable life cannot root deeply. The roots of the forest trees are matted upon the surface and when upturned look like immense spiders. They naturally avoid the ice which is always near and remain upon the surface, where in summer they secure the needed warmth. But it is claimed that there are compensations. The soil is very rich after it is tamed and the summer days are very long. Beginning with the middle of May and on to the first of September there is practically no night, and consequently there is no time lost in the growth of vegetation. The surface soil warms quickly and growth is rapid. Besides, the moisture caused by the slowly melting ice by capillary attraction rises and nourishes vegetation, so that if there should be a scarcity of summer showers—which rarely occurs—there would be no drought. It is already fully proven that potatoes, turnips, carrots, radishes, peas, beans, cabbage, spinach, and cauliflower flourish here. Wild fruits, such as blueberries, huckleberries, red raspberries, black and red currants, gooseberries,

cranberries, and salmon berries, are found in great abundance. Tomatoes and cucumbers flourish if well started in hothouses. Cereals, such as spring wheat, barley, and oats, have been successfully produced. Norway and Sweden are about as far north as the Yukon valley and agriculture is successfully carried on in those countries. Were there as large populations here as in those countries, they would find it easier to subsist, as the soil is naturally richer. But it is not likely that farmers will flock to these northern regions in large numbers while there are vast areas of rich agricultural lands in more southern latitudes.

CLIMATE

All who have wintered here claim that the climate is less trying than in the Middle and Eastern States. While the cold is sometimes intense, the atmosphere is very dry. When winter comes it remains without a thaw until the time for its final departure arrives. Besides, there are seldom high winds. There is rarely a time in the long winter nights when a candle cannot be used outdoors as readily as indoors. The miners use candles above ground and under ground in preference to kerosene or oil lamps. It is seldom that anyone freezes to death who is sober. Winter is the favorite season to "mush" on the trails. The word "mush" is said to be a perversion of the word "march." A foreigner who found it difficult to say march, substituted "mush" and his fellow travelers adopted it, and now it is in universal use. Say to a Yukon dog "Get out," and he pays not the slightest attention, but say "Mush," and he instantly moves on. On the trail in winter, as well as for other purposes, the dog is indispensable, and consequently he is very numerous. In the summer the streets are thronged with the canine species.

It is the period of his vacation, and he is treated with great respect. He stretches himself calmly in the middle of the street, on the sidewalk, in the doors of business houses and cabins, and is seldom required to change his location. A teamster will turn aside and drive past, or a footman will yield the sidewalk if necessary while "Bruno" slumbers on undisturbed. In walking a distance of five blocks in Fairbanks, I counted one hundred dogs. Often in the twilight of the summer night dogs join in a howl concert and then the welkin rings. For downright dismalness, the howl of the dogs has no equal. But when winter comes then Bruno has something to do besides thronging the streets and giving hideous concerts. Then he is the beast of burden. He is harnessed tandem to sleds and drags supplies to mining camps and miners' tools and baggage over long trails on stampedes to new gold fields. He hauls wood to camps and towns, and to the banks of rivers to supply steamers during the season for navigation. At one point where the steamer stopped for a fresh supply of wood, the woodchopper told the writer that the previous winter his six dogs hauled three hundred and fifty cords of wood a distance of half a mile, where it was corded on the bank of the river.

INHABITANTS

The population of Alaska consists of Indians and white people of various nationalities. The Indians, of whom there are about thirty-six thousand, are largely of the Eskimo stock and are in important characteristics unlike the American Indian. In southeastern Alaska and the Aleutian Islands they strongly resemble the Japanese, and there is good reason to believe that originally they belonged to the Japanese family. But whatever their origin, they are

rapidly degenerating and decreasing in numbers. The vices of the white man from the time of the Russian occupation, and the invasion of the fur-trader until the present, together with the introduction since American occupation of intoxicating liquors, have told sadly and destructively upon these aborigines. When the United States first took possession and for several years thereafter, the sale of intoxicants was absolutely prohibited and the natives were thoroughly protected, but the demand for revenue has been heard and now saloons are licensed by the federal government. Although the law forbids sale to the Indians, liquor dealers circumvent and disregard the law, as they do the prohibitive features of all laws where enforcement is lax, and the Indians are in many instances debauched by drunkenness. In the earlier days Russians frequently married or made concubines of Indian women, and the result is seen in a class of half-bloods who are neither Indian nor Russian. There are a few Americans known as squaw-men who have married or are living in adulterous relations with Indian women, and their offspring are naturally outcasts. These people are found on the seacoast and along the rivers in the interior, gaining a precarious existence by hunting and fishing. Rarely are they engaged in any industries, especially where capital is required. Some of them, both men and women, are adepts in the manufacture of curios, which they profitably vend to tourists and curio collectors. The trend of the Indian in Alaska is toward extinction, and it is only a question of time when he will reach the goal, for goal it will be, as there is no probability that he will ever be elevated to anything above a very low grade of civilization. Notwithstanding the successes which have been achieved in some places by the heroic efforts of Christian missionaries, it is conceded by all that the general trend

is in the direction of final disappearance. The white population is estimated at about thirty thousand, although there are not a few who think the number is greater. At best the number can only be approximated, as it is always changing. It is not only changing in numbers but is very migratory in character. There are town sites that a few years ago boasted considerable population, where at present there is scarcely an inhabitant. Except in a very few instances all towns fail where there are no mineral deposits to be exploited. Scarcely anybody is there to stay. I met but one person, and I questioned many, who expected to make Alaska his permanent home. All were there for gold, and whether they succeeded or failed, they expected to leave the country at an early day. And yet doubtless not a few will remain and become the permanent pioneer residents. Families are now there that will never go outside, and their descendants will be natives of Alaska. The first gold-seekers who went to California did not intend to remain, but some were not able to get out of the country, while others stayed from choice, and so it will be with Alaska, and there will be an indigenous population. The white population is divided into "che-chackos" and "sour-doughs." "Che-chacko" is an Indian word and has about the same meaning as our English "tenderfoot." A che-chacko is one who has just entered the Yukon country and exhibits his lack of information in various ways. "Sour-dough" means dough spoiled in the process of fermentation and baking, resulting in sour bread, upon which miners not infrequently subsist during the winter; therefore, a "sour-dough" is one who has been in the country long enough to see the ice go out of the Yukon at least once, and who has acquired information which experience alone can give. The "sour-dough" sometimes puts on airs and looks upon the "che-

chacko" somewhat as in college a sophomore looks upon a freshman.

ALASKA METHODISM

The Methodist Episcopal Church has accomplished but little in Alaska for the reason that it had attempted but little. Slow to enter the country, it had been feeble in its efforts, and consequently success had been small. Up to the Annual Meeting of 1905, we had touched only slightly the southeastern border of the country. We had a church in Ketchikan, a thriving town at the southeastern extremity of the country, with a population of about one thousand, the distributing point for a large tract of mining country. Here we had a neat church and parsonage which had been refitted and improved the previous year. The Rev. J. A. Chapman was the pastor, and had scored a signal success. Here the annual meeting of the mission was held under the direction of Bishop David H. Moore, June 27, whose presence and ministry were a source of great encouragement to the preachers and inspiration to the work. Up the coast two hundred and fifty miles from Ketchikan are the towns of Douglass and Juneau, on nearly opposite sides of the bay, the former having at that time a population of sixteen hundred and fifty and the latter two thousand. Douglass is the site of the great Treadwell quartz mines, where a vast amount of gold is taken out annually and where the quantity of gold-bearing quartz is inexhaustible, and where there is an additional population of six hundred. Here we had an inferior church with very poor parsonage accommodations adjoining. The Rev. L. B. Pedersen had been the industrious and enterprising pastor for two years and the church was then being served by the Rev. R. V. P. Dunlap.

At the most prosperous town in southeastern Alaska, Juneau, the Rev. F. A. LaViolette had been the pastor two years and had accomplished a good work under very difficult conditions. Two years previous he commenced his work there at zero. We owned nothing and had no membership. At the time of my visit we had a commodious frame church, centrally located, well furnished, with an auditorium that would seat two hundred and fifty people, a lecture room adjoining, and a basement with gymnasium and reading room, the cost of the whole, including the lot, having been about \$12,000. The Board of Church Extension purchased the lot at a cost of \$4,000 and the money to erect the building was raised on the ground. The whole was paid for except \$800, the greater part of which was pledged. Up the coast one hundred miles further at the head of the Lynn Canal, is Skaguay, boasting a population in 1898 of eight thousand, but which in 1905 had been reduced to about one thousand. Previous to the building of the White Pass Railroad all miners entering the Klondike country landed there and largely procured their outfit for taking trail across the mountains. As a merchandising town it grew quickly to large dimensions, and it as quickly faded away when the railroad from the head of Lynn Canal was completed across the White Pass to White Horse on the headwaters of the Yukon River, thus providing for transportation of passengers and freight direct from Canada and the States to the Klondike. Here we have a neat property consisting of church and parsonage, out of debt. Dr. John Parsons, the superintendent of the mission, had been pastor here for two years and had accomplished all that could have been expected.

Bishop Moore decided to open two new points—Fairbanks, of which I have already written, and Seward at the

head of Resurrection Bay, on the north coast of the Gulf of Alaska. Seward is the base of supply for a large mining district where there are rich deposits of gold, coal, copper, tin, and other minerals. It is also the terminus of a railroad, about fifty miles of which was then in operation. It was conceded by all that Seward would be the great city of the south coast of Alaska. To this new and important point the Rev. L. B. Pedersen was appointed. Courageously, with his heroic wife and four children, he went to a town in which we had nothing, and in which no shelter had been provided for himself and family. It was confidently expected that the Board of Church Extension would furnish the money to erect a parsonage and church, and the Missionary Society the money to provide a comfortable support, and both expectations were realized.

METLAKATLA

Considerable missionary work was being done among the Indians by the Presbyterian, Protestant Episcopal, Roman Catholic, and Russian Orthodox Greek Churches. The Methodist Episcopal Church had not as yet commenced work in the interest of these people, except at Unalaska, where there was an Industrial Home for Indian children under the auspices of the Woman's Home Missionary Society. The most interesting and important piece of Indian mission work the writer was privileged to see was at Metlakatla, on Annette Island. The history of this Indian mission is most interesting. In 1856, Mr. William Duncan, a Yorkshire Englishman and a layman, became a missionary to the wild and savage tribes in the vicinity of Fort Simpson, British Columbia. The bishop of the Church of England in Canada urged him to accept clerical orders, which he declined, believing that he could render his best service as a

layman. The account the writer heard him give of the perils to which he was exposed, his privations, and hair-breadth escapes from death at the hands of the savages was most thrilling. He spent eight months among them, mastering their language before he attempted to utter a word in public or to give religious instruction. Finally, when he had so far mastered the language as to be able to speak intelligently, he arranged for services on a Sabbath in the wigwams of eight chiefs, and preached the same sermon in each wigwam. In these services the Indians heard prayer to the true God and listened to the message of salvation through Jesus Christ for the first time, and with deepest interest. The next morning an old Indian woman met an officer of the fort and exclaimed, "The people are all awed; we have heard the word of God."

A bishop of the Church of England in Canada persisted in demanding that the work should be under his jurisdiction, and Mr. Duncan as persistently refused to submit for the reason that he did not believe that the Indians were capable of understanding the rites and ceremonies of that church. The result was that Mr. Duncan left Fort Simpson and transferred his people to Annette Island, leaving the property he had accumulated behind. The island contains sixty square miles, and was at the time of the transfer an unbroken forest. Seeing the necessity of protection against the traders of the coast and their vices, Mr. Duncan went to Washington and asked the President and Congress to grant the island named above for the exclusive use of this Indian colony. The grant was made, and Mr. Duncan was given absolute control of the island, and no trader can transact business with the natives. The President appointed Mr. Duncan commissioner for his people, and he was their sole ruler.

Metlakatla was founded in 1888 and there was in 1905 a population of seven hundred. The town was regularly laid out with wide streets, in which the stumps of trees remained. The streets were not graded, and except the parts occupied by board walks were grown up with underbrush. The houses were frame, commodious as to size, usually two stories high and without partitions, so that, as a rule, the houses have each two rooms, one below and one above. There were a sawmill, a fish cannery, and a community store where supplies of all kinds were sold at reasonable prices. There was a good schoolhouse, and all children of proper age were required to attend school. The most prominent and important building in the town was the house of worship, which was the center of interest to all the people. The edifice was substantially built of wood, well finished, and would seat seven hundred people, the entire population of the town. Mr. Duncan preached to his people twice each Sabbath and had the oversight of all religious as well as secular affairs. He was seventy-three years of age, hale and hearty, and may easily serve his people another decade. He is still living (1914) and carrying on his work. There had not been a murder committed by a member of the community in thirty-five years, and there was rarely an offense which required a judicial investigation. When one remembers that these people were uncivilized when Mr. Duncan found them, and notes the progress that had been made, one might well exclaim, "What hath God wrought!"

On Sabbath afternoon at Ketchikan, in connection with the annual meeting of the mission, there was held an Indian service under the direction of a native local preacher. About fifty Indians were present, representing three tribes—Tsimshians, Hydahs, and Thlinkets. The preacher spoke in English and his message was translated into two

dialects by two Indians, after which the meeting was open for remarks by the people. Several spoke in their native tongue and offered prayer. One, who was educated at Marietta College, Ohio, and was then a minister of the Presbyterian Church, spoke in good English, and called attention to the fact that a meeting of representatives of three tribes could not have been held under the same roof fifty years before without bloodshed. Then these three tribes were deadly enemies and met only to shed blood. Then they were clothed in skins of animals or blankets; now they were in civilized costume and greeted each other as brothers. The gospel of Christ alone, he asserted, had brought about the change.

Alaska is a difficult field and large results in statistics cannot be expected at an early day. The population is mixed, transient, and constantly changing as new mining districts are opened, but it should not on that account be neglected. It is a part of our country, and many of our Methodist people and others for whom we are responsible for religious privileges are going there and will continue to go in increasing numbers. We must care for them or be rightly charged with neglecting a very important duty. No man who has a heart can go through Alaska and see the young men who are "mushing" to the mines, exposed to all the temptations and vices of a new mining country, and note the many that have already become wrecks, without being deeply stirred and intensely anxious to throw around them the restraints which the Christian Church alone can furnish.

Alaska had been to me previously only a name. But, having seen it, its vastness and its crying needs, it becomes an empire of untold wealth and marvelous possibilities, already containing a considerable population, and destined as its vast mineral resources are exploited to be thronged

with some of the best young life of the American nation. Alaska should be taken seriously by the Methodist Episcopal Church and provided for generously.

In the visitation above described Dr. John Parsons, the superintendent of the Alaska Mission, was my traveling companion. He and his wife have given many years of faithful and successful service to our work in that great northwestern field, and have made a record of which they may be religiously proud and for which the whole church should be devoutly thankful.

CHAPTER XXVI

SOUTHERN ASIA—1906

THE term "Southern Asia," as employed by the Board of Foreign Missions of the Methodist Episcopal Church, includes the Indian peninsula, Burma, the Malay States, the larger half of the Eastern archipelago, the principal islands of which are Sumatra, Java, Celebes, Borneo, and the Philippines.

INDIA

India proper is triangular in shape, the Himalaya range on the north forming an irregular base, with Afghanistan, the Arabian Sea, and the Indian Ocean for its western boundary and the Bay of Bengal its eastern. The base and two sides of the triangle are each about nineteen hundred miles in length and contain one million five hundred and seventy-four thousand four hundred and sixty square miles of territory. The topography of the country is varied, consisting of mountain ranges, extensive jungles, vast plains, and fertile valleys. The valley of the Ganges is about ten times as large as that of the Nile and is said to support a population of one hundred million. The country as a whole produces a great variety of cereals, vegetables, and fruits, and vast quantities of rice, cotton, tea, coffee, sugar, indigo, etc. Though lying within the tropics, by reason of lofty mountain ranges, vast plains, and contiguous seas, east and west, it has great climatic variety, the average summer temperature in some parts being as high as ninety-

five degrees, and in others as low as sixty degrees. There are four conditions that govern climate—temperature, latitude, altitude, proximity to plains and to sea. The rainfall in some parts of India is said to be greater than in any other place on the globe, amounting to from five hundred to six hundred inches in a single year. The great valleys are swept annually by monsoons, upon which productiveness largely depends. If the monsoon does not come, harvest fails and famine ensues. When it is remembered that millions of the people live always on the edge of want, it is not surprising that when harvests fail multitudes die of starvation. The people of India are not a race or a nation, but a conglomeration of races that have been brought into the country by migrations and conquests, refusing to coalesce into one people, speaking many languages and dialects, and numbering approximately three hundred million. The great distinguishing feature of Hinduism is the caste system, that holds every person from infancy to old age in its relentless grasp. The four great castes are: (1) the priestly caste, that came from the mouth of Brahma; (2) the warrior caste, that came from the arm of Brahma; (3) the working caste, that came from the thigh of Brahma; (4) the menial caste that came from the foot of Brahma. In each of these castes there are numerous sub-castes, each one holding its victims as in a vise from birth to death.

An English journal epitomizes the latest census of India as follows:

The present population of India is over three hundred and fifteen million. The general average increase for fifty years has been about one million yearly. This is not very great, considering that the birth-rate is far higher than in any European country. But mortality has been very heavy, owing to famines and widespread epidemics, especially plague. Most of all the extraordinary mortality among infants, which obtains in India, checks the rate of increase. There are more males

than females, the proportion being nine hundred and fifty-four females to every one thousand males. That ratio is declining, a fact attributable to the neglect of infant girls, a neglect often amounting to murder; to early marriage, premature motherhood, unskillful midwifery, and the hardships inflicted on young widows. The population of India is chiefly rural. In all that land there are only thirty cities of more than one hundred thousand inhabitants. Seventy-five per cent of the people live in villages of less than five hundred inhabitants. Some of the most interesting facts of the report have to do with religion. Hinduism comprises two thirds of the population, but during the years under report it relatively lost ground. For instance, the number of Hindus increased during the ten years by five per cent, but Mohammedans by seven per cent, Buddhists by thirteen per cent, and Christians by thirty-four per cent. The number of Indian Christians has multiplied threefold during the last forty years. It is not all volumes of statistics that are interesting, but an Indian census report is one of the most fascinating and suggestive volumes any man can handle, whether his interest be political, sociological, educational, or religious.

BURMA

For many years Burma was an independent state in south-eastern Asia, but was finally conquered and added to the British possessions in 1886. Its territorial area is one hundred and seventy-one thousand four hundred and thirty square miles and its population about eight million. Its capital, previous to the British conquest, was Mandalay, near the Isawadi, where the royal palace still stands, unoccupied. Rangoon, on the Rangoon River, near its entrance into the Bay of Bengal, has been the capital since the British conquest.

Buddhism is the prevailing religion. Buddha was born B. C. 552, in the country and tribe of the Sakhyas, at the base of the Napalese Himalayas, in India. He lived to be eighty years of age and died about B. C. 472. The exact date of his death is not known. At the age of twenty-nine he left his wife and only son for the life and struggles of a recluse. After seven years he believed himself possessed

of "perfect truth" and assumed the title of Buddha, "the enlightened." He is represented to have received a sudden illumination as he sat under a Bo-tree—"tree of knowledge"—and then for forty-nine days passed through severe temptation as to whether he should keep to himself the knowledge won, or share it with the world. He decided to preach, and opened his mission at Benares, where he spent most of his time for forty-four years. He taught that there are four paramount truths: (1) existence is suffering; (2) the cause of pain is desire; (3) cessation of pain is possible through the suppression of desire; (4) the way to this is the knowledge and observance of the "good law" of Buddha. The end is Nirvana, which means the cessation of conscious existence. Buddhism has ceased to exist in India as a religion, having been absorbed and assimilated by Hinduism. The number of adherents is estimated to be three hundred and fifty millions who are mainly in Burma, Ceylon, Tibet, China, and Japan. As a system of religion Buddhism has undergone many changes and is now divided into many sects and cults which war with each other.

MALAYSIA

Dr. W. F. Oldham says in his volume entitled *India, Malaysia, and the Philippines*:

Malaysia differs very markedly from India in almost every regard. It does not consist of a continuous land area approaching continental proportions, nor is its population homogeneous, nor its civilization ancient; and it is not held under one political sway; nor can it be brought by any forces that appear in sight to a continuity of thought and aim. Malaysia consists of a peninsula in the southeast of Asia which points like a forefinger straight down at the southern pole. From the tip of the finger, stretching south and east and then up northward in the form of a crescent, is the most wonderful throw of islands in all the world. Some of these are of great size, as Borneo, New Guinea, and Sumatra, while thousands of them are little green specks that dot

the ocean. The entire land area is about one million square miles. The population is estimated at about sixty million, of whom six millions are in Sumatra and over thirty millions are packed into the island of Java, with its less than sixty thousand square miles of area, parts of which are arid and untillable, being overcast with the slag of ancient volcanic outbursts.

The people are Papuan, or Ocean Negritos, and Malays. The former are but slightly removed from savagery. They are largely nomadic. Among them are the Dyaks or head-hunters, who adorn their rude homes with the heads of their murdered enemies. Their savage, murderous habits have prevented their number from great increase. They are found chiefly in Borneo, New Guinea, and Sumatra. Their religion is of the lowest heathen type. The Malay is of a higher grade of civilization and is described as being of a kindly disposition and courteous manners—"a devoted father, a reasonable husband, a faithful friend, but bitter enemy." In religion the Malay is Mohammedan.

The peninsula and the archipelago are owned by Great Britain, Holland, and Germany. The Federated Malay States have a semiindependence, but are under the suzerainty of Great Britain, greatly to their advantage. What was a "waste, howling wilderness" is being transformed into a tropical garden. Extensive rubber plantations are supplanting tropical jungles, and two thirds of the world's supply of tin is being taken from its mines.

The principal islands of this group are Sumatra, 161,612 square miles; Java, 50,554 square miles; Celebese, 71,470 square miles; Borneo, 286,161 square miles. Their total population is 30,359,000. In religion these people are mainly heathen of a very low type, and Mohammedan of a very bigoted type. The Chinese, who are becoming numerous, adhere to their ancestral forms of worship. Several

Protestant missionary boards have representatives on the peninsula and on the islands mentioned, and are pressing forward aggressively along all lines of work, with, in numerous instances, signal success.

THE PHILIPPINES

An unnamed writer, quoted by Dr. Oldham, gives the following word-picture of the Philippines: "A magnificent rosary of glowing islands that nature has hung above the heaving bosom of the warm Pacific. The combination of mountain and plain, lake and stream, everywhere rich with glossy leafage, clustered growths of bamboo and palm; fields of yellow cane, groves of bananas, great reaches of growing rice—results from an abundant rainfall—a rich soil, an even climate and the warm influence of equatorial waters—tend to make a picture richer by far than nature ever painted in the temperate zone."

In the group there are more than two thousand islands, some of which have considerable areas, while many more are mere dots on the bosom of the great ocean. The largest are Luzon, Mindanao, Mindoro, Camarines, Samar, Leyte, Ponay, Negras, Cebu, Bohal, and Palawan. The entire area is estimated at one hundred and fourteen thousand three hundred and fifty-six square miles, and the population at eight million. Most of these islands are thinly populated, and not a few of the smaller ones are not inhabited at all.

The rainfall from August to December is always great and sometimes torrential. From the first of December to the middle of March these islands are delightful in climate and magnificent in verdure.

The Tagalogs, Visayans, and Ilocanos are the most important tribes. The non-Christian population is estimated at something more than a million. These are the Moros,

who inhabit the Sulu Archipelago and portions of Mindanao and are intensely Mohammedan. There are several smaller tribes who are pagan. The great mass, however, up to the American occupation were Roman Catholic. The above is a mere outline description of our great mission field, or, rather, of our several fields, included in the term "Southern Asia."

CHAPTER XXVII

THE INDIA MISSION

FOUNDED

AT the meeting of the General Missionary Committee, held November 9, 1852, Dr. Durbin, corresponding secretary, called attention to the great need of the people of India and urged that provision be made for opening a mission in that country. After full consideration, the following action was taken: "That a fund be created and placed at the discretion of the Board of Bishops, for commencing a mission in India," and an appropriation of \$7,500 was made for that purpose. It was not until 1856 that the work was inaugurated, though the General Committee continued the appropriation from year to year, awaiting the appointment of the first missionary.

In the year named the Rev. William Butler, a member of the New England Conference, a native of Ireland, who had formerly been a minister of the Wesleyan Church, was commissioned to proceed to India and determine the field that should be occupied. April 8, 1856, a farewell meeting was held at Lynn, Massachusetts, in the church of which Dr. Butler had been pastor, and in the presence of a large congregation Dr. Durbin handed him his commission, and the next day he and his wife sailed out of Boston harbor for Calcutta, where, after four months spent in England and Ireland, they arrived September 10, 1856.

After consulting Dr. Duff and several missionaries of



SAM FAIRFIELD MEMORIAL BOYS' COLLEGE, LUCKNOW, ON CAMPUS OF REID CHRISTIAN COLLEGE

other boards, the lieutenant-governor of the Northwest Provinces, and the Secretary to the India government, and after a careful study of the whole field, Dr. Butler decided to recommend that there be sent out "eight men for Lucknow, four for Bareilly and Moradabad respectively, three for Fyzabad and two for Shahjahanpore, Budaon and Philibheet, each; making altogether twenty-five missionaries." On his way to Bareilly, passing through Allahabad, he was generously provided by the American Presbyterian Church with a native Christian interpreter, Joel T. Janvier, who remained with Dr. Butler and became the first native preacher of our church in India.

A fortnight after reaching Bareilly, May 31, 1857, the Sepoy rebellion broke out and many were killed, a few escaping to Nynee Tal, in the Himalaya Mountains, among whom were Dr. Butler and family.

In September, 1858, after an absence of about sixteen months, Dr. Butler returned to the plains, stopping at Lucknow, where the work was commenced in September, 1858. Here he met a cordial welcome from the English commissioner, who turned over a commodious property that had been confiscated by the authorities, saying: "Here is house room for six men. Go into these houses and occupy them. No one shall disturb you while I am here." Our mission still owns the property and there is no probability that our ownership will ever be called in question.

At the close of the first regular meeting of the mission, the appointments were: Lucknow, William Butler (superintendent), R. Pierce, J. Baume; Shahjahanpur, J. W. Waugh; Bareilly, J. L. Humphrey and Mrs. J. R. Downey; Moradabad, C. W. Judd and J. Parsons; Bijour, E. W. Parker; Nynee Tal, J. M. Thoburn and S. Knowles.

The territory to be occupied by these missionaries was

described by Dr. Butler as follows: "Our field, then, is the valley of the Ganges, with the adjacent hill range, a tract of India nearly as large as England, without Scotland, being nearly four hundred and fifty miles long, with an average breadth of one hundred and fifty miles, containing more than eighteen millions of people who are thus left on our hands by the well-understood courtesy of other missionary societies in Europe and America, who respect our occupancy and consider us pledged to bring the means of grace and salvation within the reach of these dying millions."

The superintendent said to these missionaries that they would have but one language to master—the Hindustani—in order to preach the gospel of Christ to the eighteen million people living in the territory above described.

BOUNDS ENLARGED

But the above described bounds were destined to be overstepped. Bishop Thoburn, in his booklet, *India and Southern Asia*, tells how it came about:

In the meantime, in the providence of God, William Taylor reached India on one of his great tours, and not knowing any native language, very naturally began to preach wherever he went in English. God blessed the word from his lips and many were converted. In some places Methodist churches were organized, and almost before they knew it the missionaries found that their church was represented by zealous Christian believers in western and southern India, as well as in Bengal. It seemed unreasonable to hold aloof from the churches, especially as they asked to be incorporated in the common body and eagerly sought to be provided with the oversight on which all Methodist churches depend. In this unlooked-for way our little work in Rohilcund and Oudh expanded until it reached not only all parts of the great empire of India but also extended down the Malay Peninsula to the great city of Singapore.

The Bishop modestly leaves untold the important part he played in bringing about the visit of William Taylor to

India. It was on the pressing invitation of James M. Thoburn that William Taylor included India in "one of his great missionary tours." Thoburn, who was always a "seer," clearly discerned that the original boundaries of our missions must be not only disregarded, but entirely wiped out. The organization of English-speaking churches in the great centers of the empire would inevitably lead to the evangelization of natives and their organization into native churches. William Taylor was the man who in "the providence of God" was to make the extension of our work all over the empire and the Malay peninsula and to the Philippine Islands a necessity.

CHAPTER XXVIII

VISIT TO SOUTHERN ASIA—1906-07

HAVING been authorized by the Board of Missions to attend the India Jubilee at Bareilly, the nine Conferences in Southern Asia, the Robert Morrison Centennial Conference at Shanghai, the Japan and Korea Conferences, and to serve as one of the commissioners of the Methodist Episcopal Church in the organization of the Japan Methodist Church, at Aoyama, Tokyo, I sailed from New York November 6, 1906, on the good ship Kaiser Wilhelm der Grosse, of the North German Lloyd line.

At 2 P. M., November 12, our ship halted at Cherbourg, France, where Paris passengers went ashore, among whom were the members of our party. The trip by rail across France by way of Paris to Marseilles was full of interest. Most of the way the country is quite level and in a high state of cultivation. Certainly, the French are not slovenly farmers. Very few barns were seen, but stacks of unthrashed sheaves were numerous and constantly in view. There are no farmhouses in the open country, as in America, but villages and hamlets are always in the range of one's vision. France has the appearance of a carefully cultivated, fertile, prosperous country.

November 16 our party took passage at Marseilles on the steamer China, on her way from London to Sidney. Here we overtook Bishop FitzGerald and family, who had preceded our party by two weeks by way of Montreal and had gone on board the China at Liverpool.

SUEZ CANAL

November 20, 1906, our ship entered the Suez Canal and anchored opposite Port Said, a city built upon the sands of the desert, where not a spear of grass grows or a sign of vegetation appears, except a few trees that have been planted along the streets and are kept alive by generous supplies of fertilizers and fresh water. The population, estimated at about forty thousand, is largely Arab in blood and Moham-medan in religion.

The Suez Canal is ninety-seven miles long. The highest speed allowed to ships is six miles an hour. Nearly four thousand ships pass through its waters annually. The Suez Canal and the Panama Canal rank with the greatest works of man. A monument to DeLesseps, the builder of the former, stands at Port Said, and some day a monument to Goethals will stand at Panama.

At Port Said our party was joined by Dr. Charles Parkhurst, editor of *Zion's Herald*, and Mrs. Parkhurst and others who had visited Cairo, all on their way to the India Jubilee, either as visitors or to engage in missionary work.

RED SEA

On November 21 we sailed from Port Said into the Red Sea, a body of water twelve hundred miles long and two hundred miles wide at the widest point. Why the sea is called "Red" no one knows. Its waters are as blue as the Mediterranean. Not a green thing can be seen on either shore. There are mountains on both sides having the appearance of baked clay. There is not a sign of life, either animal or vegetable, to be seen.

CEYLON

December 1 the *China* anchored in the harbor of

Colombo, the capital of Ceylon, a city with a population of one hundred and fifty thousand. Ceylon is a crown colony of Great Britain. The principal races are Singhalese, Kandyans, Tamils, Moormen, and Veddas, the total population being estimated at something over three million. Buddhism and Hinduism are the prevailing religions. Here the English Wesleyans have been doing missionary work for many years, but have been only moderately successful.

In company with Bishop FitzGerald I visited a Buddhist and a Hindu temple. The former was less filthy than the latter, but both are symbolic of the religions they represent—religions that are destitute of uplifting power. Mingling among the people, I was reminded of the lines:

What though the spicy breezes
Blow soft o'er Ceylon's isle;
And every prospect pleases,
And only man is vile?
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness
Bows down to wood and stone.

Crossing the Palk Strait, we landed at Tuticorin, the extreme southern point of the Indian peninsula, where we were greeted by a company of fifty natives, carrying a large number of garlands, which they hung about our necks. One of the number read an appeal in faultless English, imploring me to secure to them admission to the Methodist Episcopal Church. They had withdrawn from the Church of England because of what they declared were superstitious and Romanizing ceremonies in that body. They said they desired a communion more simple and more deeply spiritual. They did not ask to be aided with missionary money, but that they might be provided with a native pastor, whom they

would support. Since that time a Methodist Episcopal Church has been organized and there is a membership of over three thousand in the town and adjacent country.

RECEPTION AT MADRAS

Nothing that I could write would so fittingly describe the reception accorded to the visitors at Madras as that given in *Zion's Herald*, written by the editor, Dr. Charles Parkhurst:

Early Tuesday morning, December 4, Mrs. William Butler, in excellent health, with her daughter and son reached Madras on the same train with Bishop Oldham. Notwithstanding the early hour, a number of people, headed by Miss Grace Stephens, came to meet them. As soon as Mrs. Butler alighted from the train Miss Stephens threw over the shoulders of the venerable woman a beautiful garland of artificial flowers, made with pith, pink and gold in color. As the carriages arrived at the Girls' Orphanage the children were drawn up on either side of the drive to shout and sing their hearty welcome. On leaving the carriage two garlands of natural flowers were placed on Mrs. Butler's neck, and two each on Miss Clementina and Dr. John Butler. The girls and women pressed about, that they might address all kinds of endearing terms to this noble mother of missions. Many, in addition to the usual Oriental salutation, pressed her hands to their lips, and we saw one converted high-caste woman kiss her foot before Mrs. Butler could prevent it. Hundreds of girls gathered under the porch and in front of the house and finally began to sing a hymn written by one of the missionaries for this occasion. The music was native and not unlike some of the songs of our colored people in the South. After a while seven Bible women not on duty at the moment, came to see "Mama," as they called her who fifty years ago had helped to found in this country the church which had sought them out and given them the commission to seek others of their own unhappy sisters. No pen can adequately describe the scene. It was touching in the extreme and doubtless compensated Mrs. Butler for many a hardship and trial in the early days. The reception kept up from early morn till late at night, so that they almost literally sang all night and played all day. . . .

THE MADRAS PUBLISHING HOUSE

The Madras Publishing House was doing a good work,

and since the Jubilee year has under the supervision of the Rev. A. E. Ogg made steady progress. In 1912 a new building was completed and paid for at a cost of \$4,000, and important additions were made to the machinery, costing \$1,671. "The amount of religious printing done (1912) was 580,560 copies; 11,760,510 pages and 66,584 Bibles and portions were bound." The house has a "staff of 250 employees, with six cylinder machines, ten platen machines, and 16,500 square feet of floor space." They do "stamping, copper-plate printing, embossing, photo-engraving in line and half-tone, electrotyping, type-casting, book-binding, and general printing in five languages. In the part of India of which Madras is the center there are 20,000,000 Tamils, 15,000,000 Telagus, and 10,000,000 Kanarese; among whom Christian literature is being disseminated." The year 1913 was the "best in all its history," having "turned out a vast amount of literature and done extensive printing in several languages."

CHAPTER XXIX

VISIT TO SOUTHERN ASIA

(CONTINUED)

MADRAS TO BAREILLY

LEAVING Madras, a night by rail brought us to Bowringpet, and from thence by automobile to Kolar, a distance of eleven miles, where another hearty welcome awaited us, and again there were garlands and addresses. The natives lined the road for a considerable distance, and showered us with flowers. The principal address of welcome was delivered in our Industrial Mission Hall, by the deputy commissioner of the province, a Mohammedan. He paid a glowing tribute to the industrial work under the charge of the Rev. W. H. Hollister, and the school under the supervision of Miss Fannie F. Fisher, of the Woman's Foreign Missionary Society. The industrial plant consisted of five hundred acres of land, only a small part of which was under cultivation, and a machine and cabinet building in which the mechanical industries were carried forward. Very creditable work was being done in the manufacture of agricultural implements, household furniture, etc. A twelve-horse power engine furnished power to run the machinery. The total number of boys under instruction was one hundred and ten, sixty of whom were employed in the shops, ten in the masonry industry, and forty on the farm. Here is also a deaconess home, at the main entrance of which is the following inscription: "In memory of William A. Gamble, Cincinnati,

Ohio, U. S. A., who did justly, loved mercy, and walked humbly before his God. Being dead yet he speaketh. Born September 1, 1845. Died May 21, 1897."

The growth of the institution since 1906 has been steady, and many boys are becoming skilled workmen in the various industries carried forward. The industrio-educational phase of the work has been well developed, and many of the boys in the orphanage and school are supported by this department.

BANGALORE

Resuming our journey by automobile, our party, consisting of Bishop FitzGerald and daughter, Bishop Oldham and the writer, was carried forty-one miles, at a speed of twenty miles an hour, over a road built by the British government, almost as level as a floor and arched much of the way by splendid banyan trees, to Bangalore. At intervals of two or three miles there were colonies of monkeys, numbering from a dozen to twenty or thirty, which upon our approach scampered up the trees, and when securely perched scolded us vehemently for trespassing upon their preserves.

The object of our visit to Bangalore was to lay the corner stone of an extension to our English church. Here there were also a native church, a boys' school, for which a dormitory has since been erected, and girls' school of the Woman's Foreign Missionary Society.

BELGAUM

Leaving Bishop FitzGerald and his daughter at Bangalore, Bishop Oldham and the writer continued by rail to Belgaum, which is three hundred and eighty miles distant, and one of our most important mission centers. The property, consisting of a fine high school building of stone,

an excellent church edifice for English-speaking people, a chapel for native services, and several other valuable buildings, was handed over to us in 1903, by the London Missionary Society, free from all incumbrance. Belgaum has a population of about one hundred thousand, and is the chief city of a district containing one million people who speak the Kanarese and Marathi languages. A dormitory for boys has since been erected at a cost of \$2,000, a special gift from a generous American layman. The high school in 1913 reached an enrollment of four hundred and seventeen. "It is in a flourishing condition and doing excellent work. The Rev. E. L. King is the principal; religious instruction is compulsory. Aside from the principal's salary, this school is entirely self-supporting. The other Anglo-vernacular school is carried on in a town twenty miles from Belgaum. It is under the supervision of the principal of the high school and is taught by a Christian teacher. The entire expense of the school is provided by the people of the town. The Scriptures are regularly taught. The other two boys' schools are of the primary grade, and are financially insufficiently provided for. One of them with about two hundred boys will soon have to be closed for lack of funds. Of the girls' schools one is a Christian boarding school, with fifty-two boarders. This school is well equipped and well taught. The four remaining schools are of the primary grade and are well provided for and are doing good work. Thirty-five per cent of all the pupils in the schools of the district are Christians."

SOUTH INDIA CONFERENCE

The South India Conference was held in the city of Hyderabad, beginning December 12. Bishops FitzGerald

and Thoburn presided; Bishops Oldham and Robinson were also present. Hyderabad is the capital of an independent Mohammedan state of the same name, and is usually designated as Nizam's Dominions. Although said to be "independent," the British government has a representative at court who must be consulted regarding all important questions. The capital city has a population of about five hundred thousand, and the population of the state is eleven million five hundred and thirty-seven thousand. It is the "Premier Feudatory State" of India, and contains eighty-two thousand square miles. The largest military station in India is located at Secunderabad, six miles northeast of the capital. Seven miles west of the capital is Golconda, formerly the capital of the state, and once famous for its trade in diamonds. The walled city is held for the exclusive occupancy of Mohammedans. No Christian church can be erected, no Christian institutions founded within its bounds. At least one good thing can be said about this walled city—the sale of intoxicating liquors is prohibited.

By special invitation of the Young Men's Debating Club at Hyderabad, a Mohammedan organization, the writer delivered an address on "Temperance from the American Viewpoint," in which the prohibition principle was advocated and enthusiastically received. The Conference was held in our commodious English church, located outside the city walls, and entertainment was provided on the community plan, each member and visitor contributing a pro rata amount. The usual Annual Conference business was transacted in the English language. It was not considered necessary to translate the proceedings into either of the vernaculars represented, as most of the Conference members understood English. Two enthusiastic jubilee services were held, one in the vernacular and the other in English.

BOMBAY

On December 15, 1906, we arrived at Bombay, which has a population of one million, and is the second city in size in the British empire, London alone being greater. Here, in 1870, William Taylor opened his India evangelistic campaign, which resulted in the organization of English-speaking Methodist Episcopal churches in Bombay, Poona, Lucknow, Cawnpore, Madras, Bangalore, Hyderabad, and Calcutta. From all these centers our native work had spread into the surrounding territory, making it necessary to extend our work over the entire Indian peninsula. In this great city we owned three houses of worship. Grant Road Church, which had been used by both English-speaking and native congregations, is now occupied exclusively by natives, and the services are held in at least three different languages—Marathi, Gujarathi, and Hindustani; possibly also in Tamil. Bowen Church had a membership of one hundred and twenty, and a congregation filling the auditorium, the seating capacity of which is two hundred and fifty.

The auditorium of the William Taylor Memorial Church was occupied for the first time on Sunday, December 16, 1906. The service was in charge of Bishop Foss, who made a brief introductory address on the life and labors of William Taylor. This was followed by a sermon by the writer. The congregation filled the auditorium, which accommodates over three hundred people.

Bombay deserves more than a passing notice. Rudyard Kipling gave it the title "Bombay the beautiful," and in some respects the title is well bestowed. It has splendid public buildings. The Victoria Terminus, the great railroad station, probably has no equal in any country. The style of architecture is Italian Gothic, and has a frontage of fifteen

hundred feet on Hornley Road. There are spacious refreshment rooms and handsome offices, with tessellated floors. Massive marble pillars support the roof and entrance doorway. A fine statue of the late Queen-Empress Victoria stands in front of the building, one of many seen in different parts of India.

Here are the "Towers of Silence," where the Parsees, the followers of Zoroaster, of whom there are said to be one hundred thousand in the city, dispose of their dead. They are well to do and usually speak English. There are five of these towers, the largest of which is two hundred and seventy-six feet in circumference, all surrounded by walls twenty-five feet high. Only corpse-bearers are permitted to enter the towers. The dead bodies are placed in certain prescribed positions and are quickly devoured by flocks of vultures that perch upon the walls and trees surrounding the towers. The bones, when stripped of flesh, are cast into a well, where they rot.

About six miles by boat from the city is the island of Elephanta, upon which the Elephanta caves are situated. The Great Cave contains a bust of Shiv, which is also seen in all the caves, and personates Brahma, who is extravagantly adorned. The face has a severe expression, which seems to break into a smile as he looks upon a cobra which winds around his arm. These caves are said to have existed since the eighth century.

BOMBAY CONFERENCE

On December 18, 1906, the Bombay Conference met at Baroda under the joint presidency of Bishops FitzGerald and J. E. Robinson. Baroda is the capital of the native state bearing the same name, with a population including the cantonment of about one hundred and twenty thousand and

is about one hundred and forty-eight miles north of Bombay. Here the palace of the gaekwar is located. Our compound is only a short distance from the palace grounds and is finely situated. Upon it are our missionary residences, orphanages, schools, and one of the best native churches in India.

During the session of the Conference a party of women were welcomed to an audience with the queen, while the men were received by the gaekwar. Bishop Foss, who with Mrs. Foss was a visitor to all the India Conferences, was one of the party.

The day following the reception at the palace, his Highness visited our compound. Both occasions are very appropriately described by Bishop Foss in a letter to the *Western Christian Advocate*:

At Baroda, the gaekwar (or king) of that native state, who, during the past year, with his queen made an extensive tour through America from which he had been back only three weeks, showed us a distinguished attention. By previous arrangement, the ladies of our party called upon the maharani (or queen) and were shown through the rooms of the palace, which is the most splendid in India and which is excelled in architectural beauty and fine adornment by very few palaces in Europe. The next day the four bishops present, with some of the visitors and missionaries, were received by the king and prince at the palace, and on the day following, he, with his chief officers of state and a considerable number of the foremost citizens of Baroda, attended a garden party arranged by our missionary ladies, spent a considerable time in free conversation with us all, and partook of refreshments with us. Bishop Robinson made a brief address to the gaekwar, most felicitously referring to his good will to our work; which reference he, in a brief reply, most cordially accepted, assuring us of his respect and favor. Among those present were the prime minister, one of the judges of the High Court of Baroda, and the assistant English resident.

During the session of the Conference, in company with the Rev. L. E. Linzell, superintendent of the Baroda Or-

phanage, I made a visit to a country district, twenty miles distant, to obtain a practical knowledge of village work among the common people. A gig was secured at the railroad station, by which we journeyed three miles to a village of about one thousand people, where we had a church organization and school. We reached the village at about sunrise and were met by our pastor-teacher, who conducted us to the mud hut which was used for church and school purposes. The news of our arrival spread rapidly among the villagers and in a few minutes a congregation of about one hundred was assembled. They sat upon the ground, under the narrow shed in front of the mud hut and in the street. On the rim of the congregation a cow was tethered, and did not seem to be alarmed at the proximity of the people or the singing, in which all engaged lustily and with a devotional spirit. Brother Linzell, who was accustomed to village work, read the parable of the pounds and made comments. I followed and was interpreted by the pastor-teacher. A mile further we came to another village of higher grade, where another service was held with a larger attendance. These were sample services of the kind being held daily in hundreds of villages by our missionaries and native workers.

On Saturday of Conference week about one hundred took train to attend a Christian mass meeting at Bhalaj, a village forty miles distant from Baroda. The expense was small, as the railroad fare for the round trip in third-class cars was only twenty-four cents. The distance from the railroad station to the site of the mass meeting was about one mile. The conveyances were camels and bullock carts. Here I had my first (and last I am glad to say) experience in camel-back riding. The swing of a camel, when on his best gait, must be experienced to be appreciated. On the

return trip I concluded to try a cart, which could hardly be said to be an improvement on the camel. The body was made of wicker, about eight or nine feet long, two feet high, and two and a half feet wide. No springs, but straw was supplied to break the force of jolts. Four people were assigned to each cart. The driver was perched on the yoke between the oxen, which were driven on a trot. These carts are often used by the missionaries when itinerating among the villages. There was fun in the ride of a mile, but to ride in one day after day as the missionaries do would become not only monotonous but a weariness to the flesh. The mass meeting was held in the open. A platform of stone and mortar had been constructed, covered with canvas, upon which there were seats for the accommodation of speakers and visitors. Fifteen hundred people were seated on the ground in front of the platform—men, women, and children—some of whom had walked fifteen miles. Addresses were made by Bishop FitzGerald, Drs. Butler and Goucher, and the writer, and fifty people were baptized.

After the service "tiffin," provided by a native Christian, was served. The food was boiled rice and curry, which was eaten with the fingers, after native style, mother earth being the table. Following the rice and curry, rice pudding and tea were served in the same primitive fashion.

On the return trip to Baroda, as the train passed through a village named Wisard, a preacher stood up in the car and through a megaphone told the following awful story: "At this village, within a year one of the most brutal and hideous occurrences that Hinduism has exhibited since missionaries came to this land took place. The Hindu priest here dug a deep well, filled it at the bottom with wood, and poured oil on the wood. He had told his people that if they would obtain glory they must leap into the burning

well. The day was fixed for the event. He had assured them that the fire would not burn them. The fire was lighted and he exhorted his devotees to jump in and 'obtain the desired glory.' First three men leaped in, then some women, one a mother with a babe in her arms, who entreated the husband and father to accompany her. Finally she gave the babe to the father and leaped in. Then the priest jumped in, with three more men, ten in all; but the last three men shrieked that they were burning, and begged to be pulled out. This was done, but it was too late to save them; they died suffering horribly from their burns."

CONFERENCE SUNDAY

The day opened with a love feast at 8:30 A. M. The question is often asked, "Do these Indian people come into possession of a genuine Christian experience?" The best answer may be given in the experiences of these people as they came from their own lips. Here are a few testimonies that were reported by a native stenographer and translated into English:

"I thank God that the Holy Spirit is directing me in my life."

"I thank God for his blessing upon me that I am able to do my work; and I am glad to testify that when I find any difficulty, I pray and feel that my prayers are all answered and therefore my heart rejoiceth in me."

"I thank God for the privilege of seeing the brethren and sisters from America and the Indian brethren and sisters here. When we realize that the friends in America have so much love for us that they send money our hearts are filled with joy and to see that God has done so much here."

"I this morning thank God for the privilege of testifying that he abides in me."

"I am trying to live a Christian life, and am happy that the Lord is helping me in doing my work."

"I thank God that I have received salvation, because he is in me and lives in me."

"I was sorry not to be present at the District Conference this year, but I am glad to be here at this time when there are even more than there were then. Although it is not in the Gujarat District, yet the Lord is blessing our work in Kathiawad. And I ask the European and Indian brethren to pray for our work there."

"A short time ago I was a Brahman and was worshipping false gods, but now I am happy to be able to testify that through the gospel of Jesus Christ, God has saved me from my sins. And I hope he will help me in future."

"I have full faith in Christ that he is mine."

"I feel happy that Christ is in me."

"Christ has saved me from my sins."

"I trust he will give me more strength to do his will and I thank him that he has saved me."

"I received salvation for which I thank God."

"I thank God that he has made me his servant and has given me his salvation."

"I thank God that he has saved me."

"I thank God that I have received the Lord in my heart."

"I thank God that the Holy Spirit is working in me."

"I had been seriously ill, but I was restored to health, for which I thank God and am happy that he has given me strength to do his work."

"I thank God that he has saved me from the power of Satan and now I am very happy in him."

"I thank God for his blessing on me. My heart is filled with joy and I take this opportunity for thanking him, and I am glad to say that I live in him."

NADIAD

On the way from Baroda to Bareilly we stopped at Nadiad, where we have an industrial school and orphanage, situated on a six-acre lot, and composed of dormitory, work shops, hospital for inmates, bungalow residence for the superintendent, and a substantial, sightly brick church edifice that will accommodate one thousand people. A variety of industries were carried forward—carpentry, blacksmithing, machinery manufacture, carving, weaving, pattern-making, and drawing. Since 1906 the institution has made very satisfactory progress and is practically self-supporting.

AJMERE

At Ajmere, a city with a population of about seventy-five thousand, over six hundred miles northeast of Bombay, we were greeted by one thousand people, consisting of boys and girls from our schools and adults, assembled in a hall, where reports were given by missionaries and addresses were made by visitors. At that time a great revival was in progress in the territory of which Ajmere is the center and continues to the present time.

DELHI

This is one of the great cities of North India. At the time of our visit the population was approximately two hundred thousand, but having been made the capital of the Indian empire December, 1911, by King-Emperor George V, the population has rapidly increased.

Delhi has had a tragical history. Between 1198 and 1857, when it was retaken from the Sepoy mutineers by the British, it was captured and sacked by Mohammedans eight or nine times.

Here is the palace built by Aurangzede in 1640. It contains a hall, called the House of Commons, and another designated as the House of Lords. The latter is gorgeously decorated with inlaid figures. The building is of solid marble from floor to dome, which is supported by thirty-two square marble columns. Here stands the marble platform, about ten feet square and four feet high, upon which once rested the celebrated Peacock throne. In several rooms there are marble baths, built into the marble floors. In connection with the palace is the Pearl Mosque, upon which are twenty-one minarets, which are in view from the court. Upon entering the hall of the mosque our party joined in singing, "All hail the power of Jesus' name." The entire building is unoccupied, and is maintained by the British authorities as an architectural specimen of the Moslem-Mogul period.

In another part of the city stands the great mosque, Jumma Musjia, the largest in India. The open court is reached from the street by thirty-one stone steps, and the tallest minaret by one hundred and seventy steps additional, making a total of two hundred and one. With several others, I ascended the tallest of these, from which a fine view of the city and surrounding country was obtained which compensated for the laborious climb.

CHAPTER XXX

VISIT TO SOUTHERN ASIA

(CONTINUED)

THE INDIA JUBILEE

BAREILLY has a population of about one hundred and thirty thousand, and its history goes back to the eighth century. Here, in 1856, Dr. William Butler planted our Indian Mission, and here the Jubilee was celebrated upon the spacious grounds belonging to the Missionary Society and the Woman's Foreign Missionary Society. The space was ample and generous provision was made for the entertainment of both native and foreign guests.

A great canvas tent had been pitched, or, rather, several tents had been so joined together as to constitute a pavilion accommodating about twenty-five hundred. Numerous smaller tents had been set up to serve as places for social meetings, receptions, or in which to eat or sleep. The bungalows, residences of the missionaries, were thrown open for the accommodation of visitors from America, representatives of the Conferences of Southern Asia, and fraternal visitors from missions of other denominations. These visitors numbered about two hundred and fifty.

FIRST DAY

The opening service was held December 28, 1906, at 4 P. M., under the presidency of Bishop Frank W. Warne,

the congregation fairly filling the great pavilion. The most significant feature of this service was the address of welcome delivered by M. Akbar Ali, the Mohammedan Secretary of the Municipal and District Board, which was cordial and hearty.

Other addresses of welcome were made by Bishop F. W. Warne, the Rev. Samuel Knowles, the Rev. P. M. Buck, and the Rev. William Peters, and responses from visitors were given. The welcome given to the venerable Mrs. Butler, who, at the age of eighty-seven, made the long journey from America to Bareilly to look once more upon the scene of the labors and perils of the early part of the previous half century, was at once fitting and inspiring. The vast audience rose to its feet and joined in singing, "Glory, glory, Hallelujah! Our God is marching on!" Many pushed forward to grasp the hand of the venerable saint, and to express their joy at the privilege of welcoming her to Bareilly. It was an ovation worthy of a queen, extended to one who was more than a queen—a mother in our Methodist Israel.

SECOND DAY

The services of the second day continued from early morning to late evening, and consisted of devotional exercises, addresses by Bishop Foss and the writer, and the "stories" of North India, South India, Bengal, Northwest India, and Bombay Conferences. Marvelous stories they were, more thrilling than romance. They were published in a volume containing a full account of the Jubilee and have been eagerly read by all who are interested in world-wide evangelism. In the late afternoon the workers and friends of the Woman's Foreign Missionary Society held an interesting meeting at which papers were read and addresses

made on missionary topics. Mrs. Bishop Parker called the roll of the heroines who had fallen in battle during the half-century then closing.

THIRD DAY

The third day was the Sabbath, and one that will not be forgotten by those who were privileged to enjoy it at Bareilly. The exercises opened with a devotional service at 8 A. M., which was followed a half hour later by a love feast, continuing until 10:30 A. M. The pavilion was packed to its limit, the natives sitting on coarse matting spread on the ground, and the foreigners on seats specially provided for them.

From the moment when testimonies were requested no time was lost. It was not necessary for Dr. Thomas S. Johnson, the veteran missionary, who presided, to exhort the people to be prompt. Dozens sprang to their feet at once, eager for an opportunity to give their testimonies, several sometimes speaking at the same moment. And such testimonies as they were! A veteran Baptist missionary sat beside me and told me what the people were saying. I have enjoyed many love feasts in America in pastoral charges, at Quarterly Meetings, and Annual Conferences, but I never heard more definite or more deeply spiritual experiences than those which I heard at the Jubilee love feast. Indian Christians know the Lord Jesus Christ as a personal, present, and all-sufficient Saviour. Of this no one believing in experimental religion could be in doubt. Then the singing—how it swept in great waves over the vast multitude, breaking out now in one place and now in another, and taken up by many, often accompanied by the clapping of hands both to keep time and to express joy!

FOURTH DAY

This was a wonderful day. Jubilee services were in session, with brief intervals, beginning at eight o'clock in the morning and continuing until late evening. A baptismal service took place at 5 P. M. No effort had been made to have a large number baptized at this Jubilee, and yet there were five hundred and twenty-three baptisms. The candidates had been carefully prepared for the ordinance by many months of instruction on the part of the missionaries and native pastors. They answered the questions and took the baptismal vow with a promptness and emphasis that indicated their decision to break away from idolatry.

As conclusive proof of their sincerity, all who had not previously done so, at this time allowed the "chutia" (a tuft of hair on the crown of the head) to be clipped in public. The "chutia" is a badge of Hinduism, and when removed is supposed to forever separate the convert from idol worship, and in many instances also from family and friends.

The scene can never be effaced from one's memory. The candidates in twelve groups were seated on pieces of matting. The ordinance was administered by visiting ministers, each being attended by a missionary who announced the names of the candidates. It was the writer's privilege to baptize forty-four, about one twelfth of the total number. O that the whole church in America might have witnessed that scene! As a result what a wave of missionary enthusiasm would have swept through all its borders, and what treasure would have been poured out for the sending of reinforcements to assist the men and women in India, who were and are still breaking beneath their burdens! Bishop Warne assured me that had an effort been made, there would have been three thousand for baptism instead of five hundred and twenty-three.

At the close of this marvelous service the late Dr. William A. Mansell, who spoke Hindustani as though it were his mother tongue, turned to the hundreds of Hindus and Mohammedans who surrounded the pavilion and exhorted them with great power to accept Jesus Christ as their Saviour. While he was speaking a Hindu of considerable prominence interrupted him by saying in a loud voice, "The whole country is turning Christian."

This was the last day of the old year and two watch-night services were held, one in the Methodist Episcopal Church for English-speaking people, and the other in the large pavilion for Indian people.

FIFTH DAY

January 1, 1907, will always be memorable in India as the last day of this great Jubilee. The forenoon was devoted to a representation of the school work in all its departments.

In the afternoon a procession was formed which marched around the grounds, consisting of pupils from the boys' and girls' schools, Epworth League members, the Indian church members, and the Jubilee visitors.

At 8 P. M. a closing service was held in the pavilion, several brief addresses were made, and thus India Methodism's great Jubilee passed into history.

CHAPTER XXXI

VISIT TO SOUTHERN ASIA

(CONTINUED)

THE NORTH INDIA CONFERENCE

THE North India Conference, organized by Bishop Edward Thomson, in Lucknow, December 8, 1864, held its thirty-fourth annual session in Bareilly, January 3 to 7, 1907, under the presidency of Bishops FitzGerald and Warne. The Conference had ninety-seven members and nine probationers, making a total of one hundred and six. The Indian members could carry any measure upon which they might unite in opposition to the American contingent, but not in a single instance was there a line drawn between the native and foreign members.

A considerable number of the Indian preachers understand English, and several of them speak it correctly and fluently. One of the best interpreters in the Conference was a young man who was graduated from the Allahabad University, a government institution. During the session he was admitted into full membership and ordained a deacon. A number of the Conference members were graduates of Reid Christian College at Lucknow and of Bareilly Theological Seminary. By means of government institutions and our own schools we are raising up a well-educated ministry in all parts of Southern Asia, and are thus preparing the way for a self-governing and self-supporting church.

EDUCATIONAL INSTITUTIONS

Our leading educational institutions within the bounds of the North India Conference are Reid Christian College for men and Isabella Thoburn College for women, both at Lucknow, the former having at that time an enrollment of five hundred and sixty-eight students and the latter one hundred and eighty-five; and the Theological School at Bareilly, which had an enrollment of seventy-seven students in the seminary proper and forty-nine in the women's department, making a total of one hundred and twenty-six. An interesting feature of this seminary is that it provides a course of study for the wives of men who are preparing for the Christian ministry. There is also the Bishop Parker Memorial High School at Moradabad, which reported an enrollment of three hundred and eighty boys, one hundred and thirty of whom were Christians. At Naini Tal we have the Philander Smith College for English students, and throughout the Conference territory a large number of primary schools preparing boys and girls for institutions of higher grade.

FIRST BAPTISM

About three miles from Bareilly, in the midst of a splendid garden of flowers, plants and tropical trees, stands a large Oriental bungalow, where, in 1859, the first baptism in our Indian Mission occurred. The bungalow was erected by a wealthy Hindu, who was a leader in the great mutiny that broke out in 1857. What became of this rebel leader I did not ascertain, but his valuable estate was confiscated by the British government. Upon the reopening of the Methodist Mission at Bareilly, in 1859, the bungalow was rented and for about a year was occupied by Dr. James L. Humphrey and wife, then in charge of the work. One day, while he

was preaching in a bazaar in Bareilly, Dr. Humphrey's attention was attracted to a young Mohammedan, who seemed to be intensely interested. At the close of the service the missionary approached him and requested him to call at the bungalow for a private interview. The Mohammedan accepted the invitation and a few weeks later he acknowledged Christ as his Saviour and was baptized.

In Conference week a party of twelve, including Dr. Humphrey, visited the scene of this first baptism. The bungalow had become the property of a wealthy Hindu, who occupied it as a residence during a part of the year, but at the time of our visit was absent. The building was thrown open and we were permitted to roam at will through its spacious rooms. Entering the large drawing room, our party gathered around Dr. Humphrey, who stood on the spot where he had administered the rite of baptism and told the story as outlined above. It was indeed noteworthy that the minister who performed the first baptismal ceremony forty-seven years previously was present to narrate this remarkable bit of history. The church that had but one member in all Southern Asia at the time that ceremony was performed at the end of fifty years numbered one hundred and ninety thousand, including baptized children. The name of the one member referred to was Zahur Ul Haqq, who afterward became a minister and one of the charter members of the North India Conference.

HISTORICAL DEVELOPMENT

The Indian Witness of February 12, 1914, gives the following historic résumé of the past half century:

Fifty years is but a short time in the history of India, a land which at the time of an Aryan invasion two thousand years before Christ, was inhabited by a people who were "Dwellers in cities, rich in gold, and

whose beautiful women were decorated with gold and jewels." Nevertheless, there have in this short period been many hopeful changes. Our mission was organized in mutiny times; after the mutiny the call of India was heard throughout the world, and of eighty-two American and British missionary societies, now at work in India, only nineteen began before the mutiny. Then in India there was only a very small Christian community, now there is a Protestant Indian Christian community of 1,617,000 souls; then there were only a few missionaries, now there are 5,200 and associated with them 34,500 Indian workers. Last year 1,000,000 Scripture portions were circulated in over 60 different languages. Our church then reported a total Indian Christian community of only 264, but now in the North India Conference alone there is a Christian community of 77,277. At our last Central Conference we had a community of over 260,000, and this year we will have about 40,000 baptisms, and by next Central Conference will have a Christian community way beyond 300,000, possibly more, even near 400,000. There are now many thousands turning away from their old faith and superstitions and looking to us to receive them into the Christian fold.

CHAPTER XXXII

VISIT TO SOUTHERN ASIA

(CONTINUED)

FIVE INTERESTING PLACES

Naini Tal. The Himalaya Mountains extend along the northern border of Hindustan, rising from the plain of the Ganges. On the southern side of the crest of this vast range, about seventy-five miles in a northerly direction from Bareilly and seven thousand feet above the plain, is the village of Naini Tal, a summer resort for English people. Between the plain and the base of the Himalayas there is a "jungle about twenty miles wide, reeking with malaria and the haunt of tigers and elephants." This is the jungle Dr. William Butler and family crossed, when making their flight from Bareilly upon the outbreak of the mutiny in May, 1857, and which he vividly describes in *The Land of the Veda*.

On our way from Bareilly to Naini Tal our party crossed this danger zone on a railroad train, and the ascent from the plain was by tongas and dandies, the former pulled by ponies and the latter carried by coolies.

Naini Tal is picturesquely situated among the mountains on the west side of a lake having the same name. The whole region of which Naini Tal is the center is wildly mountainous with lakes and rivers, with "wooded deeps, with the mysteries of the forest" which "grips the soul of the traveler with abiding interest." The people who dwell

in these mountain fastnesses are now just what they have been from time immemorial. The revolutions that have so frequently swept the plains have not touched them. They are the aborigines, but whence they came history does not record. The lake is about one mile long and its average breadth is less than half a mile. Being nestled among the mountains, which protect it from the winds, its waters are usually very placid, reflecting in their depths the surrounding scenery, like a great mirror. On the west side of the lake is the Wellesley Girls' School of the Woman's Foreign Missionary Society, where our party was delightfully entertained, while on the east side a thousand feet higher is our Philander Smith College. Both of these institutions were in a flourishing condition, and a recent report says they "maintain a high standard of teaching" and are "on a more satisfactory basis than at any previous time."

During the afternoon of our arrival a heavy wind and rain storm swept through the mountains and continued during the night, turning to snow toward morning and giving us a winter scene which rarely occurs at that elevation. At noon the next day there came a lull in the storm, and as it was our only opportunity to see our Philander Smith College, Drs. Neeld, Vaughan, and myself took dandies, each carried by four bare-footed coolies, and rounding the north end of the lake, started up the mountain. When about half the ascent was accomplished the storm broke anew, first in a heavy rain, which soon became sleet and snow forming slush, which made the ascent increasingly difficult. I wondered what the effect would be upon the coolies, who having been drenched with rain, were compelled to walk bare-footed in the slush. To my surprise, they made no complaint, but marched right on and landed us safely in the college building. After an hour spent in

looking through the edifice we returned, the coolies walking down the mountain in the slush almost to the level of the lake. They received an extra "tip" for their rough experience, which they richly earned.

Lucknow. Our party arrived at Lucknow January 12, 1907, a city at that time of about two hundred and fifty thousand, the capital of Oude, a manufacturing center of great importance, and upon the whole the most attractive city it was my privilege to visit in India. There are numerous public grounds and parks that afford space for recreation and rest, so greatly needed in a tropical country. There are buildings and monuments that are historic. Here is the mausoleum of Imambara, a great hall dating from the middle of the last century, and here is the residency in which British soldiers and civilians were imprisoned during the Sepoy rebellion in 1857. On May 31 every city in Oude except Lucknow, had been seized by the rebels. Sir Henry Lawrence, who had spent over thirty years in the military and civil service of India, and who had been appointed governor of the kingdom of Oude, seeing the danger which threatened Lucknow, and particularly its English soldiers and civilians, gathered all into the residency and adjacent building and made every possible preparation for defense by collecting provisions, guns, and ammunition, and by constructing trenches and stockades.

Meanwhile the rebel army, fifteen thousand strong, was marching against the city. Sir Henry with only six hundred and thirty-six men marched out seven miles to resist their approach, only to be defeated and driven back. When the siege commenced the whole number within the residency, including soldiers, civilians, women and children and natives, was two thousand two hundred and forty-two, while the besieging force was estimated all the way from thirty

thousand to one hundred thousand. The hottest season of the year was upon them without any facilities by which they could secure relief. Often the shells of the rebels crashed through the walls of the buildings and exploded, causing damage to the residency and death to the inmates.

On July 4 a shell crashed through the wall of the building, entered the room of Sir Henry, and exploded, tearing his thigh from his body and inflicting a mortal wound from which he died two days later. We entered the room in which this brave, loyal Englishman met his fate, with a mingled feeling of reverence and awe. There was the hole in the wall through which the fatal shell entered. In the walls of the edifice the holes made by the death-dealing shells were numerous and the damage done by their explosions was everywhere apparent. The residency remained unoccupied, in the condition it was in when the siege ended, and so it will remain through the coming years, a silent but eloquent witness to as brave a defense as ever was made. For one hundred and forty-three days the siege continued. Meanwhile the gallant General Havelock and his brave army were fighting their way through a hostile country. On September 25, 1857, they reached the suburbs of Lucknow and late in the afternoon the English soldiers, led by General Havelock, fought their way up the street, and though some fell at every step, yet nothing could withstand the headlong gallantry of the men. What a greeting they received from the long-besieged inmates of the residency!

One of the staff described it: "From every pit, trench, and battery, from behind the sandbags, piled on shattered houses, from every post still held by a few gallant spirits, rose cheer on cheer. Even from the hospital many of the wounded crawled forth to join the glad shout of welcome

to those who had so bravely come to their assistance. It was a moment never to be forgotten."

There remained of the original garrison when reinforced on the 25th day of September, a total of 979 souls, including sick and wounded, of whom 577 were Europeans and 402 natives.

Lucknow was in 1907, and still remains, our most important mission center in Southern Asia. Here are our Reid Christian College and Isabella Thoburn College for women, belonging to the Woman's Foreign Missionary Society, that have no superiors and few equals in India. In 1913 a new collegiate school building was completed, "one of the largest and best appointed in the province"—so says the Annual Report. The report further says that "the government most generously made a grant-in-aid toward the building, grading and equipment, of Rs. 65,000," and might have appropriately added that a gentleman in America "most generously" gave 50,000 rupees for the same purpose, without which the government grant would not have been made and the said "Collegiate School Building" could not have been erected. This institution was founded by the generosity of the Rev. J. M. Reid, D.D., corresponding secretary of the Missionary Society from 1872 to 1888, and very appropriately bears his name. The campus is splendidly located, and, like Mount Zion of old, is "beautiful for situation," and if not the "joy of the whole earth," is surely the joy of our Indian Methodist Episcopal Church. Here is our Publishing House, the business of which in 1913 amounted to 70,000 rupees, showing a "substantial profit," English and Hindustani church edifices, dormitory, missionary residences, etc., the whole constituting an equipment not only in material, but also in an intellectual and spiritual sense of inestimable value to the progress of Christianity in

the Indian Empire. Here the Indian Witness is now published, having been recently removed from Calcutta.

Allahabad. January 14, 1907, I arrived at Allahabad, the junction of the two sacred rivers, the Ganges and the Jumna. It is believed by the superstitious Hindus that there is a third river from beneath, flowing out of the earth, that joins the Ganges and the Jumna at that point, thus forming a trinity that gives to the place a peculiarly sacred value. At the time of my visit the great annual Hindu mela was at its height and the number of people in attendance was estimated by an English paper published at Allahabad at one million. In company with our missionary stationed at Allahabad, Rev. Dennis Clancy, I visited the grounds where the vast multitude was assembled, all pressing toward the sacred rivers. Just at the junction of the rivers the British government has erected a great fortress. Brother Clancy being chaplain to the English Wesleyan soldiers, stationed there, we were admitted to the fort, and by ascending its high, massive wall obtained a magnificent view of the whole situation. The people were spread over a large area, mainly within the fork of the rivers. All were anxious to have a bath in and to drink of the sacred waters, and the nearer the junction of the rivers the more effective the water in washing away their sins. Hundreds were plunging in and other hundreds having washed and drunk and filled small jars with the holy water to carry to their homes, were moving up the bank, their scant clothing dripping and causing the surface to be converted into mud, in some places several inches deep. Many were making votive offerings of flowers by scattering them upon the sacred rivers.

After surveying the scene from the walls of the fort we went down and mingled with the people. Here and there we came upon groups of children, three in a group, dressed

to represent gods—three forming a trinity. To these children votive offerings of rice and maize and small coin were made. There were objects in the presence of these groups of children that must be nameless, to which offerings were made. We came upon a man, a representative of many, lying on his back with a coarse cloth over his face, head and face heaped over with earth, smiting his breast with clenched fists and muttering prayers. As we wandered on we came to a group of men—holy men they were called—reclining on heavy planks, six or seven feet in length, and about twenty inches in breadth, into which were inserted iron spikes, four or five inches long. The spikes with well rounded points stood closely, forming a somewhat solid surface, with the point of each spike distinct from its neighbors. These men were naked, except slight loin cloths, and they reclined or stretched their full length upon these spike-driven planks without protection. Their bodies and foreheads were smeared with coloring matter, their hair and beard were unkempt and unshaven, and their whole appearance was such as to excite at the same moment pity and disgust. Brother Clancy inquired of one of these in Hindustani how long he had been lying on those spikes and the answer was, "Twenty-three years."

"Have you had no other bed?"

The answer was, "No other bed."

The next question was, "What are you seeking for?"

The answer came: "I am seeking peace."

The final question was, "Have you found it?"

With a shake of his head and in a sad voice, he replied, "No, I've not found it."

As we continued our walk we came to a tank, six or seven feet high, and seven or eight feet in diameter, filled with water. Floating upon the water was the image of a nude

human body, nearly life size, lying on its back, with legs extended upward and outward. A more repulsive object could scarcely be imagined. Around the tank, about midway of its height, there was a gallery about six feet wide, reached by a flight of five or six steps. There was a constant stream of people passing around the tank, along the gallery, making votive offerings and mumbling prayers to the loathsome image above described.

The day closed with a visit to a subterranean temple, where there were objects to which offerings were made by the multitude that thronged it that decency will not allow me to even name, much less to describe. As the sun disappeared I repaired to the home of Brother Clancy with a sense of heart-sickness that comes back to me across the intervening years, as memory recalls the scenes of that day. Hinduism makes sacred, objects that are loathsome and practices that are demoralizing and degrading beyond description.

Cawnpore. The annals of history may be searched in vain for a cruel, bloody tragedy that will parallel the slaughter that occurred at Cawnpore, under the leadership of the arch-traitor and fiend, Nana Sahib, July 15, 1857. One must read *The Land of the Veda*, by Dr. William Butler, if one would have a detailed description of that horror of horrors. The capture of this city by the gallant General Havelock and his brave army when on their way to the relief of Lucknow, came too late to save the lives of the hundreds of men, women, and children cruelly slaughtered there. There stands the "House of Massacre," where two hundred and one women and children and five men were shut in and guarded by Sepoys for nineteen days of tropical heat, scantily fed, awaiting their awful doom at the hands of five butchers. "With their knives and swords they

entered and the door was fastened behind them. The shrieks and scuffling within told those without that these journeymen were executing their masters' will. The evidence shows that it took them exactly an hour and a half to finish it; then they came out, having earned their hire. . . . Then a number of methers (scavengers) were called," and the "dying with the dead" were dropped down into the open well.

In company with Brother Harvey E. Calkins, our missionary at Cawnpore, at the time of my visit, I looked upon the "House of Massacre" and the beautiful monument and shrine that mark the well, erected by the British government and recalled with a shudder the awful tragedy. The house, shrine, and monument are surrounded by a beautiful garden, where under a tropical sky, the flowers perpetually bloom, fit emblem of the precious lives that were sacrificed to the hatred of a heartless, heathen prince. At the time of my visit an important evangelistic work was going forward which has steadily advanced, and other lines of activity have been successfully pursued.

Taj Mahal. The Taj Mahal, three miles from Agra, is the world's masterpiece in architecture. It was built by the Great Mogul Shah Jehan, for a tomb for his favorite wife, Arjmand Banu. It stands in the midst of a magnificent garden, on the bank of the Jumna, adorned with flowers of every hue and with stately trees, affording delightful shade from the heat of a tropical sun. It was commenced in 1603 and was completed in 1625, at a cost, some authorities say, of \$6,155,062; others says \$10,582,675; and still others, \$15,874,010. The architect of the wonderful structure is not known. It is known, however, that Austin de Bordeaux, a Frenchman, was in the emperor's service when the Taj was erected, and it is believed

that he took part in the decorations, and especially in the inlaid work. It is claimed that the whole Koran is inlaid upon the edifice in Arabic. It would be impossible even for a skilled artist to describe the carvings or enumerate the precious stones with which the whole structure is adorned.

Many writers have essayed to describe this marvelous creation and what they have written has seemed to many to be overdone or even extravagant, but it may well be doubted whether anyone has even approached the reality. It has been described epigrammatically as "frozen music" and "a dream in marble." As I gazed upon it I said, "It is a realization in marble of strength, symmetry, and beauty." It is so solid and strong that it looks as though it might stand forever. Although it has stood for more than three hundred years, there is not the slightest appearance of flaw or weakness in either foundation or structure. In symmetricalness it is faultless. In beauty it is perfection. There is a rhythm and delicacy in every curve and line that is at once charming and entrancing.

It was about 4:30 P. M. when I passed through the arched gateway into the spacious grounds, adorned with tropical verdure of great richness and beauty. The whole edifice was bathed in the light of the declining sun. Later, as the sun dropped to the level of the horizon, the Taj for a few moments became golden, and then slowly faded as daylight died away until, under the pale light of a crescent moon, it became ashen, but not less beautiful. Indeed, the moonlight view, being subdued, is more impressive than that by sunlight. The visitor should not fail to see it under both the sun and the moon. In either case it is a picture that never fades from one's mind.

CHAPTER XXXIII

VISIT TO SOUTHERN ASIA

(CONTINUED)

THREE CONFERENCES

Northwest India Conference. This Conference held its annual session in Muttra, commencing January 16, 1907, under the joint presidency of Bishops FitzGerald and Warne. For more than fifteen years a successful "mass movement" had been going forward, resulting in a Christian community of eighty thousand. This movement, at that time largely within the bounds of the Northwest and North India Conferences, appeared to be only in its beginning and has been increasing in volume and power as the years have gone by. There is every reason to expect that in the northern part of the Indian empire, including the whole valley of the upper Ganges, millions of Christians will be gathered into the church in the not very distant future. The many millions are there; their old religions are relaxing their hold; the trend toward the Christian religion has set in, and God knows what the future holds in store.

MORE MISSIONARIES NEEDED

Each of the two Conferences named above had at that time a strong force of Indian preachers raised up and educated on the ground. Their number will inevitably be multiplied, but they will need the guidance of strong and

wise men from the home church to hold them steady while they are in the formative period. For several years I had believed that the number of missionaries should be doubled, but when on the ground I was more thoroughly convinced of that need than ever before. Indeed, if there had been four times as many missionaries on the field, they would not have been able to enter the many doors that were wide open. The great difficulty was to finance the work. The only point of failure was in trying to make one dollar provide for three dollars' worth of property and work. While many obstacles have been encountered, and very cruel persecutions have been inflicted upon converts by heathen neighbors, the work has gone on throughout the Conference triumphantly.

FIRE-WORSHIP

Muttra is on the Ganges River, upon the banks of which there are many Hindu temples. The entire river from its source to its entrance into the Bay of Bengal, a distance of fifteen hundred and seventy-five miles, is regarded as sacred. At Muttra there is a celebrated temple with an altar that fronts on the river. From the altar, which stands on a spacious platform, the river is reached by a flight of marble steps numbering fifty or more, sloping down to the edge of the water. In length the steps are probably seventy-five feet, making a broad passage from the platform to the river. On a flatboat a dozen or more missionaries and visitors were rowed up the river a distance of about half a mile to witness a religious ceremony that was to take place at six o'clock in the evening. Our boat was anchored immediately in front of and near to the flight of steps and altar that stood on the platform. Having reached our

position for observation a half hour before the ceremony was performed, we had time and opportunity to observe the conduct of the many pilgrims there assembled, some of whom we were informed had traveled long distances. Large numbers were going down the steps, bathing in and drinking of the water of holy Ganges, while as many others, having had their bath and drink, were ascending. Mixing with the people on the steps were several cows, moving down and up munching the rice and maize that were presented as votive offerings to the cows and the river. A colony of monkeys were also mingling with the crowd, going down to the water, drinking, washing their faces, hands, and arms, doing just what they saw the people do, except that they did not plunge into the water.

When the hour for the ceremony arrived a priest came out of the temple carrying a pyramid of fire, apparently two feet high, which he placed on the high altar. Then ascending the altar himself, he elevated the pyramid several times, the people meanwhile acclaiming and worshipping the fire. At our distance the fire appeared to flame out of the pyramid, and when it was finally deposited upon the altar the people crowded about it, thrusting their hands into the holy flame and then rubbing their arms, faces, and half-naked bodies, seeking to transfer its virtue to their own persons.

Central Provinces Conference. This is the youngest of our India Conferences, occupying a position territorially in the southern part of Central India, and has an estimated population of about fifteen million. Jubbulpore, the principal city, is situated about midway between Bombay and Calcutta, which are separated by a distance of fourteen hundred miles and had in 1907 a population of ninety thousand. The Conference met in Jubbulpore, January 23,

under the presidency of Bishops FitzGerald and Warne. Up to the date of the Conference the progress along evangelistic lines had not been so great as in the northern Conferences, and yet substantial results had been achieved. Property interests had been well promoted by the veteran missionary now retired, Dr. T. S. Johnson, who was designated as the "property-getter."

A PLAGUE-STRICKEN CITY

At the time of the Conference Jubbulpore was in the deadly grip of the bubonic plague, which is usually at its worst in the cold season—December and January. The medical profession had decided that the disease was propagated by rats. The houses, or huts rather, of the people are rat harbors. The plague-stricken rats are bitten by fleas, and the fleas—which are legion—bite and infect the people. The superstitious Hindu will kill neither rat nor flea, lest he might be killing an ancestor. I was frequently told that the first indication of the presence of the dreaded disease was the finding of dead rats in the narrow streets, alleys, and filthy huts. When the people were attacked a panic ensued and many fled to the fields and found shelter in grass huts or camped under trees.

Our missionaries, however, had been wonderfully preserved, notwithstanding the fact that none of them had fled when their people were plague-stricken, but had remained with them and in many instances ministered with their own hands to the sick and dying.

The Bengal Conference. The Bengal Conference met in Thoburn Methodist Episcopal Church, January 31, in Calcutta, under the joint presidency of Bishops FitzGerald and Robinson. Bishop Thoburn was also present during

the entire session and participated both in the business and in the religious services. The English Methodist Episcopal Church in Calcutta was founded by William Taylor. In 1874, Dr. Thoburn became its first regular pastor. His appearance marked a new era in the English-speaking work, which since that time has made great progress. Indeed, he is regarded as the founder of the Methodist Episcopal Church in what is now the Bengal Conference, and is loved and honored by both English-speaking and native people as is no other man. It was announced that he would preach on Conference Sabbath evening in the church, which will accommodate one thousand people, and the edifice was filled.

A GREAT EDUCATIONAL PLANT

In the city of Calcutta the Methodist Episcopal Church owns a very valuable property, the history of which is most interesting. When Bishop Thoburn was pastor he set apart a portion of the parsonage as a boarding place for the little boys who were then attending the Calcutta girls' school. Soon it became evident that a separate institution was needed for boys, and one was duly established. But to keep the institution afloat taxed the resources of the founder to the utmost, and through many years successive pastors and presiding elders found it one of their most perplexing problems. At first Bishop Thoburn solicited from travelers and merchants in the city the money needed to keep up the school. At length Mr. Robert Laidlaw, an Englishman, became interested in this institution and decided to make generous provision for it. He bought a large tract of land eligibly located, on which, aided by a government building-grant, he erected a magnificent three-story building affording ample accommodation for about two hundred boys.

Into this enterprise Mr. Laidlaw put 150,000 rupees, or \$50,000. In 1902 he placed in the hands of Presiding Elder (now Bishop) Robinson the sum of 200,000 rupees (\$66,666) for the erection of a block of buildings, the net income of which was to be perpetually applied to the support of the school. When the original school building for European and Eurasian boys was erected by Mr. Laidlaw, it was determined by Presiding Elder (now Bishop) Warne, that the mission must also be provided with a suitable building for the education of Bengali youths. With heroic faith he invested 60,000 rupees (\$20,000) in a large section of the tract originally purchased by Mr. Laidlaw, borrowing the money on favorable terms from a local bank. At the same time, he borrowed as much more for the erection of the Bengali school building. On this large sum he had to provide the interest, which together with the principal aggregated in fourteen years 150,000 rupees (\$50,000). When Mr. Laidlaw offered to erect the endowment block it was agreed that the Bengali school should be incorporated into the general endowment scheme. So the Endowment Trust took over the buildings and the indebtedness, agreeing to administer the whole plant in behalf of the Calcutta boys' school. Extensive remodeling of the old Bengali school building on modern lines was necessary to fit it for residential purposes. Now there are twenty-six handsome, well-appointed suites of apartments, from which a revenue of 30,000 rupees (\$10,000) per annum is realized. At that time two thirds of the net income was set aside as a sinking fund, and one third went to the boys' school for its maintenance. The value of the whole property was about 675,000 rupees (\$225,000), and good judges of real estate affirmed that the time was near when it would be worth 1,000,000 rupees (\$333,333). As I looked upon this splen-

did property I thanked God for such generous and far-reaching plans in that great educational center of India.

THE REVIVAL

The revival which had prevailed in the more northern part of the country during the previous year had been felt in parts of the Bengal Conference. At Asansol there had been remarkable manifestations of the presence of the Holy Spirit. A spirit of intercessory prayer had fallen upon the members of the native church, which was regarded as the forerunner of a great revival. The number of conversions and baptisms had been greater than in any previous year, and the future was full of promise.

ON THE HEIGHTS

The snowy range which crowns the Himalayas is called "The Roof of the World," because it is the highest mountain range on this planet. Among its numerous peaks is Mount Everest, which reaches an altitude of twenty-nine thousand and sixty-two feet and is the highest mountain in the world. One of the points from which this snowy range can be seen to best advantage is three hundred miles north-east of Calcutta and more than seven thousand feet above sea level. The journey thither from Calcutta was made by standard gauge railroad to Siliguri, near the base of the range. About one hundred and sixteen miles from Calcutta the "Holy Mother Ganges" was crossed by ferry. At Siliguri a change was made to a railroad with a two-foot gauge over which the rest of the journey to Darjeeling, a distance of sixty-seven miles, was made. The construction of this line was one of the most remarkable feats of mountain engineering skill ever achieved. The cars are small, each accom-

modating twelve persons, and are graded first, second, and third-class.

UP THE MOUNTAIN

Soon after leaving Siliguri the road begins to ascend the mountain range. As one looks backward, the vast fertile plain of Bengal is seen stretching away toward the horizon, while ahead are the mountains, ravines, and gorges which seem to block the way and to render progress impossible. For a considerable distance the train passes through a dense jungle, the abode of wild hogs, deer, bears, buffaloes, rhinoceroses, and tigers. Here vegetable life has great variety and rank growth. The grass is coarse, having feathery tops or plume-shaped tassels, and is often high enough to conceal a large animal or a full-grown man. There are also canes from twenty to fifty feet high, shaped like immense carriage whips. Higher up the slopes the jungle gives place to forests of oak, banyan, acacia, fig, and India rubber, mingled with great clumps of bamboo several feet in circumference at the base and higher up flaring into graceful and beautiful forms. Higher still may be seen almond, peach, and chestnut trees. Tea plantations now become quite numerous on the most precipitous mountain slopes, where the sun exposure is such as the tea plant requires.

On the morning of January 31, at six o'clock, I was on Observatory Hill, Darjeeling, from which point, when the sky is clear at sunrise, a splendid view may be had of the snowy range. However, to my great disappointment, when the sun rose, a heavy cloud was stretched along the whole range and not a mountainpeak was in view. Nearly an hour later the sun began to agitate the cloud, which was suddenly broken into fragments and swept away. Then the majestic snow-clad peaks stood out in all their glory,

bathed in sunlight and glittering like burnished silver. Although the whole range could not be seen, there were fifteen peaks in view at the same moment, among them old Kinchinjunga, more than twenty-four thousand feet high. Words cannot do justice to this scene, but the picture of it will remain in memory's gallery to be admired forever.

CHAPTER XXXIV

VISIT TO SOUTHERN ASIA

(CONTINUED)

RANGOON, CAPITAL OF BURMA

THE writer saw no city in Southern Asia that was more interesting than Rangoon, the capital of Burma. It has a population of about two hundred and fifty thousand and is the most important city of Burma. Its streets are usually wide, well made, and clean. In population it is cosmopolitan. Nearly all the languages of Southern and Eastern Asia are spoken here. On Conference Sunday it was my privilege to preach to a congregation in which nine languages were spoken. It was called a united vernacular service. The languages were English, Burmese, Telugu, Tamil, Hindustani, Chin, Karen, Kanarese, and Chinese. The sermon was translated into Burmese as it was delivered. Then interpreters who had made notes, gave it in Telugu, Tamil, and Chinese, so that it was given in five languages in all. For once in my life I spoke with tongues—the tongues of other people. Of course the Burmans predominate in the city, and this is true in Burma as a whole. In religion they are Buddhists. Hinduism has crowded out or absorbed the Buddhism of India, but has not been able to accomplish like results in Burma. The people are far freer than in India, as in Buddhism there is no such thing as caste. Here women have far greater freedom than in India. They are free to go upon the street or to travel, and may attend



THE GREAT BUDDHIST PAGODA, RANGOON, BURMA

public religious services at will. Buddhism, however, degrades woman below the level of man. She is not regarded as man's equal and does not presume to claim equality.

THE PAGODA

The one great monument to Buddha is the pagoda. It is found in all parts of Burma and is of all sizes and dimensions. The pagoda at Rangoon is the greatest and most elaborate in its setting and adornment to be found in Burma, or in the world. Like all pagodas, it has no interior hall or place of assembly. The people go to, not into, the pagoda for worship. It is claimed that this great pagoda was founded twenty-five hundred years ago and that beneath it are a few hairs from Buddha's head, which give a peculiar sacredness to the structure. It stands on a great mound constructed for the purpose, the removal of the earth for which formed in part the basin of the Royal Lakes, which are surrounded by a magnificently adorned park. The spire, which is probably about three hundred feet high, is covered with gold and dazzles the eyes of the beholder as it reflects the rays of the sun. This great central structure is surrounded by a great number of pagodas of varying sizes and by temples and shrines containing numerous images of Buddha. These images are of all dimensions, not a few of them being mammoth in size. But whatever the size, the expression of the countenance is always the same—that of serene, unconscious repose.

At Pegu, about fifty miles from Rangoon, there is an image in a reclining position which measures from crown of head to sole of foot more than two hundred feet. It is constructed of brick and mortar, with a plaster front, giving form of body and features.

At Mandalay, nearly four hundred miles north of Ran-

goon, there is a great pagoda which is unique in its surroundings. It stands in the center of a parallelogram one half mile square. Running out from the center in parallel lines east, west, north, and south, are seven hundred and twenty-nine small structures, or pagodas, arched on each of their four sides, and in the center of each side is an alabaster tablet four feet eight inches high and three feet six inches wide, upon which is engraved a section of the Buddhistic law.

BURMESE PEOPLE

The Burmese are as dark-skinned as are the people of India, but they are more strongly built and have a more robust appearance. They are well proportioned, very erect, and sprightly in their movements. Burma is rich in agricultural resources, and except in small sections of the northern part the country has never known famine, and seldom has even a shortage of harvest. While it produces a large variety of cereals, vegetables, and fruits, its great staple is rice. On a trip of nearly four hundred miles, through lower Burma, I saw enormous quantities of "paddy" (rice in the hull) in heaps and sacks, at every station, awaiting shipment to the rice mills. It is said that every night in the year millions of people in India lie down to sleep hungry because of scarcity of food, while in times of famine many die of starvation. But this cannot be said of the people of Burma. All who are healthy, industrious, and provident may have enough to eat and something over. This plentiful food supply accounts for the good physical condition of the people. The mildness of the climate makes any considerable amount of clothing unnecessary. Laborers are usually naked from hips up and from the thighs down, while the children not infrequently are clad in well-fitting natural

suits of very dark brown. Business and professional men and gentlemen dress according to their taste as to style and color, both of which are well-nigh endless. The same may be said of the costumes of women. Both sexes are fond of bright colors. Red and pink and combinations of these colors with others of the brighter hues are the most popular. The red and pink turban is a favorite with men, and a scarf of some bright color furnishes a pretty headdress for women. Upon the whole, the costumes of the people are well adapted to the country in which they live, and the substitution of European styles, which is becoming quite common in Rangoon, does not improve the appearance of either sex. The healthfulness of the country is exceptional as compared with some other parts of Southern Asia. The bubonic plague, which so ravaged large portions of India, had been far less prevalent in Burma.

BURMA CONFERENCE

The seventh session of the Burma Mission Conference was opened in Rangoon, Saturday, February 3, 1907, under the presidency of Bishops FitzGerald and Robinson. Reports showed that encouraging progress was being made. The Girls' High School and the Burmese School for Girls, both belonging to the Woman's Foreign Missionary Society, were in a flourishing condition. An addition to the edifice of the latter had been erected the previous year at a cost of \$2,666. The foundation of the new building of the Anglo-Vernacular Boys' School had been completed and the corner stone was laid by Bishop FitzGerald. The same day the corner stone of the Epworth Memorial Church was laid by Bishop Thoburn, which was particularly fitting, as he opened our mission in Rangoon in 1879. In his address the Bishop gave a most interesting account of the early

struggles and later history of our work in Rangoon, and uttered an optimistic prophecy concerning the future of the kingdom of God in Burma. The Burma Mission was then and still remains the smallest of our nine Southern Asia missions. At that time the whole force consisted of ten missionaries of the Board of Foreign Missions, four of whom were wives and five women of the Woman's Foreign Missionary Society. Not one of the missionaries of the Board had been on the field more than three years. They were young and few in number, but they were heroic and hopeful.

STREET SUNDAY SCHOOL

To secure a practical illustration of missionary methods in Sunday school work, I accompanied Miss Stockwell, a lady missionary, on a Sunday afternoon to a Sunday school under her care in Rangoon.

It was 3 P. M. and the sun was hot. We were driven to the place in a mission "garri," a four-wheeled wagon with a cover made of wood, to protect against the pouring rains of the monsoon and the scorching heat of the dry season. A folded "baby organ" was a necessary accompaniment, and there were also a well-trained and instructed native Bible woman and a native Sunday school teacher. The place selected for the service was the shady side of a narrow street. Several children were awaiting our arrival and at once spread the news along the street. Soon there was a company of about seventy-five children ranging from four to twelve years of age, fully one fourth of whom were clad in nature's own costume, the remaining three fourths wearing combination suits, of which nature furnished the larger part. Bamboo mats were spread upon the ground and the boys and girls were quickly seated. The organ was un-

folded and the school opened with several songs, followed by a prayer by the Bible woman, the children reverently bowing their heads and joining in the Lord's Prayer at the close. Then came the lesson, appropriate pictures for which were shown and explained. The Golden Text of the day was soon memorized, and the Golden Texts of former lessons were recalled and repeated. Again there were songs, and picture cards were distributed.

CHAPTER XXXV

VISIT TO SOUTHERN ASIA

(CONTINUED)

MALAYSIA

A SAIL on the steamer Bharaya, covering about seventy hours from Rangoon, brought our party to Penang, located on a small island off the mainland of the Malay Peninsula and containing a population of one hundred and ninety thousand. At Rangoon the Chinese element is pronounced, but at Penang it is predominant, sixty per cent of the population being of that nationality. The remaining forty per cent is divided between Tamils and Malays, the former being the more numerous. The Chinese are not only the most numerous but are also the most enterprising and thrifty.

Our Anglo-Chinese school building, a commodious structure, was erected mainly by the gift of Captain Wood, of Pittsburgh. The school had an enrollment of eight hundred, the limit of its capacity, and would have been larger had the building been more spacious. The current expenses of the school were met from tuition fees, grants made by the government, and gifts from the Chinese, no missionary money being used for that purpose. The Rev. G. F. Pykett was head master of this school, and to his skill, both as manager and financier, the school was largely indebted for its remarkable prosperity.

FEDERATED MALAY STATES

This federation is bounded on the north by that portion of the colony of the Straits Settlements known as Province Wellesley and by the native states of Kedah, Patani, Kalantan, and Tringano, on the south by the colonial territory of Malacca and Johore, on the east and west by the China Sea and the Straits of Malacca respectively, and covers twenty-seven thousand square miles of territory. These Malay states contain vast deposits of tin ore, which is being taken out in large quantities. There are also deposits of gold, silver, lead, iron, and copper and in lesser quantities a variety of other valuable minerals. Great attention is being given to the rubber industry. In many places the jungle has been cleared and the rubber-tree is growing.

The topography of the peninsula is varied. A range of mountains runs nearly through its entire length. The height of the range is from three thousand to eight thousand feet above sea level. From this central chain the land on either side slopes away to the seacoast. Dense and luxuriant tropical forests stretch from the mountain summits to the seashore. In these is found a vast variety of plant and tree life, from the tiny, delicate fern to the giant hardwood of great commercial value. One cannot conceive the denseness and apparent impenetrableness of a genuine tropical forest until one has come face to face with it. I had read that Livingstone, Stanley, and other explorers used to cut their way through African forests, but I did not understand until now the magnitude of such a task. Tropical fruits abound both in quantity and variety—durian, mangsteen, banana, rambutan, pineapple, guava, lime, orange, custard apple, soursap, mango, papaya, longsat, rambeth, etc. Many of these fruits are delicious and all are healthful if eaten in moderation. The Federated Malay States are

under the protection of the British government, which really means that Britain is supreme. The states of Perak, Selangor, and Pahang have each a Sultan, and the states of Negri and Simbilan have each a chief, but neither Sultan nor chief has political authority independent of Great Britain. The principal civil officer in the states is an Englishman known as the resident-general, in whom is vested the political authority of all the states. He is assisted by a staff of federal officers, to whom is intrusted the supervision of the departments of finance, lands, mines, police, prisons, and education. British occupation was established in 1874, and since that time great progress has been made in the development of the peninsula. Then there was not a mile of highway; now there are thousands of miles of fine, macadamized roads, which are a great delight to automobilists. A railroad is in operation down to the southern point of the peninsula, just beyond which, on an island, is the city of Singapore. Instead of taking ship at Penang direct to Singapore, I made the trip by rail, stopping at important points on the way. The first stop was at Taiping, from which a side trip of nine miles was made to our sanitorium bungalow, situated on a mountain at an elevation of four thousand feet. The first three miles was covered by a jinrikisha and the remaining six by chair, carried by coolies. The road, narrow, zigzag and very steep in places, lay through a tropical forest. The solemn silence and grandeur of a dense tropical forest inspires a sense of awe. On either side of the narrow way there is an impenetrable jungle. There are trees of all sizes and heights with huge, serpent-like vines winding about their trunks from root to topmost branch and creepers that run every whither, weaving a sort of web connecting the tops of the trees and forming a canopy, bedecked and bespangled with flowers of

every hue. Not a sound was heard except an occasional note of a bird or the weird cry of a monkey. On the return trip, made partly by moonlight, the tropical orchestra was in evidence. Whether the performers used stringed instruments or voices or both, I do not know. But this I know, that for variety of discordant sounds that concert exceeded anything I ever heard; and yet those discordant sounds blended into a fascinating harmony.

But why build a sanatorium where it is so difficult of access? For the reason that if it were at sea level, it would not serve the purpose of a sanatorium in a tropical country. In such a climate it is not so much the intensity of the heat that unstrings the nerves and softens the muscles as the almost unvarying temperature. There is no change of season at the equator, for summer is perpetual. The variation in twenty-four hours is from four to seven degrees. To secure a noticeable change in temperature one must find it on mountain heights. Our missionaries in Malaysia find it at Taiping Sanatorium, four thousand feet above sea level.

At Taiping the Woman's Foreign Missionary Society has a well-equipped girls' school and the parent board a Tamil congregation with native pastor. A run of three and a half hours from that point brought us to Ipoh, a town of fifteen thousand people, where we have a boys' school, a Woman's Foreign Missionary Society boarding school for girls, both furnished with suitable buildings. The buildings for the boys' school were erected by the gifts of Chinese business men, eager that their boys should be educated. Here we have also a plain, comfortable house of worship and a bungalow for the missionary. Three different congregations worshiped in the church each Sabbath: the Tamils at 10:30 A. M., the Chinese at 11:30 A. M., and the English at 6 P. M. It was the writer's privilege to preach to about

one hundred members of the Chinese congregation and to the English congregation of fifty, the former sermon being interpreted in two dialects. The Chinese and Tamil church membership was three hundred, being about equally divided between the two nationalities. The estimated value of our school and church property, including land, was \$50,000 Mexican, all of which had been raised on the field. Here at Ipoh there is a great mountain of solid marble of excellent quality and extensive quarries and marble works were in operation.

KUALA LUMPUR

Another run of six and a half hours brought me to Kuala Lumpur, a city of thirty thousand inhabitants, more than half of whom were Chinese, the remainder being divided between Tamils and Malays. The city was growing rapidly and was one of the most important business centers on the peninsula. Here we have a splendid site of seven acres, within ten minutes' walk from the railroad depot, situated on an elevation overlooking the business center of the city, and upon which are located our boys' school, which had an enrollment of three hundred and eighty-five, and our missionary bungalow. The estimated value of the whole property was \$50,000 Mexican, raised on the ground, and upon which there was no debt. Here we have English, Chinese, and Tamil congregations, all worshipping at different hours in the same church edifice.

SINGAPORE

Singapore is one of the most important cities in the Eastern world. It forms the crossroads of the nations. The population was estimated at about a quarter of a million and was growing rapidly. As elsewhere on the Malay peninsula and adjacent islands, the Chinese are the most



OLDHAM HALL, ANGLO-CHINESE COLLEGE, SINGAPORE

numerous and wealthy. The Tamils were pouring down that way from the north, and in some lines of trade and toil they were strong competitors with the Chinese. Our work was opened in Singapore in 1885. Dr. James M. Thoburn and the Rev. W. F. Oldham and wife entered that city without money or anything else, except that which is most valuable of all things—the gospel message. Revival services were opened in a public hall and in ten days a Methodist Episcopal Church was organized with two full members, who were formerly Wesleyans, and with nineteen probationers. The development from that small beginning had been very remarkable. We then had a total membership of nearly four hundred, representing three Chinese dialects, in addition to Tamil, Malay, and English. Here was our Anglo-Chinese school for boys, which was wholly self-supporting and had an enrollment of one thousand and forty. Nine buildings were occupied by our schools, churches, and missionaries. Two valuable pieces of land had just been handed over by the government, one to serve as a site for our new English church, and the other for an addition to our school building. Our property here was easily worth a quarter of a million dollars, Mexican, the whole of which had been raised on the ground, except about \$8,000 given by the Missionary Society. Great credit is due to Dr. Oldham, who was in charge here at the beginning and who, by wise foresight as to location, and courage in assuming financial responsibility, made our success possible. The Woman's Foreign Missionary Society has a deaconess home, and three girls' schools, all finely located.

CONTIGUOUS ISLANDS

Our work had already spread to the islands of Borneo, Java, and Sumatra by clearly providential leadings. Chinese

Methodists came from Foochow, China, and colonized in Borneo. In the colony was a local preacher, and when the people asked for oversight and help both were given. The opening in Java came in 1905, when the Rev. J. R. Denyes began work. The first efforts were carried on among English people at Batavia. Missionary work among the Chinese was opened at Buitenzorg, November 5, 1905, and the growth has been steady ever since. A Roman Catholic community about fifteen miles from Batavia asked to be taken under the care of our missionary and seventy-five probationers were received. At other points on the island work had been opened and at the session of the Malaysia Conference a new district was formed, including Sumatra, Java, and Dutch Borneo, of which Mr. Denyes was appointed presiding elder.

THE MALAYSIA CONFERENCE

The Annual Conference session was held at Penang, February 20-24, Bishops FitzGerald and Oldham presiding. Bishop Thoburn was present during a part of the time. The usual business of a Conference in a great mission field was transacted with promptness. The educational anniversary was held in the City Hall and was presided over by the British resident councilor. Addresses were made by the British resident, Bishop Oldham, the Rev. G. F. Pykett, and the writer.

A SAD BEREAVEMENT

Bishop FitzGerald, his wife, two daughters, and a son were members of our party on the journey through India, Burma, and Malaysia, attending eight Conferences in all. Arriving at Penang, February 17, the elder daughter, Miss Cornelia, was somewhat indisposed. A few days later she

developed malignant smallpox, and on Saturday, March 2, she passed away. When the case was pronounced smallpox something like consternation existed among the members of the Malaysia Conference, which was approaching the close of its annual session. Although the visiting party, the members of the Conference, and their wives and children and the missionaries of the Woman's Foreign Missionary Society took their meals in the building in which Miss Fitzgerald was entertained, and although many of the ladies as well as the members of the Bishop's family were frequent visitors to the young lady's room, the infection did not spread, and no one else in attendance upon the Conference was attacked by the dread disease. The sickness and death of his daughter made it impossible for Bishop Fitzgerald to visit Manila, which was a cause for sincere regret on the part of Bishops Thoburn and Oldham and the whole Conference.

Since 1907, while there has been no such mass movement in Malaysia as in some parts of India, there has been a steady advance, particularly along educational lines. There has been also encouraging progress in all other departments of missionary activity.

CHAPTER XXXVI

THE PHILIPPINE ISLANDS

MANILA

It was on May 1, 1898, that the fleet under Admiral Dewey entered Manila Bay and in a few hours sank the entire Spanish fleet and held the city of Manila helpless under its guns. Later the American army occupied the city, and from this center extended the authority of the United States over the entire Philippine Archipelago. Since American occupation the city has grown rapidly and now has a population of three hundred and fifty thousand. Great improvements have been made by opening new streets, repairing old ones, building sewers, constructing electric street railways and installing a fine electric light system. In sixteen years Manila has grown to be quite modern, and is already one of the great commercial cities of the Orient.

ROMANISM

Anyone who supposes that the Roman Catholic Church has voluntarily loosened her hold upon the Filipino people makes a great mistake. It is true, however, that vast numbers of these people have repudiated the Roman hierarchy and are now adrift, apparently not steering for any port. What is known as the Aglipay movement seems to have lost its earlier force and to be on the decline. The decision of the Supreme Court of the islands, restoring the churches which Aglipay's followers had been occupying in many of the pueblos to the Roman Catholic authorities was a

serious blow to the movement and leaves the people without places of worship.

PROTESTANTISM

Immediately after American occupation of the city several Protestant missionary societies opened work in Manila, and as rapidly as possible extended their work into the various islands and provinces. There are now eight or nine different denominations at work in the islands. What is known as the "Evangelical Union" has been organized, by which, with Manila as a common base, the territory has been divided among the different denominations, thus avoiding as far as possible a duplication of workers. This allotment of territory is generally accepted and is quite satisfactory. Under this division the northern part of the island of Luzon between Manila on the south and Dagupan on the north, is assigned to the Methodist Episcopal Church. The founding of our church on these islands forms a chapter in our history that is full of interest, and should not be forgotten. In February, 1899, after consulting with Bishop Andrews, the writer sent a cablegram to Bishop Thoburn, who was holding the Malaysia Mission Conference at Singapore, requesting him to go to Manila, investigate the situation there, and advise the Missionary Office as to what ought to be done. A visit was promptly made, and within two weeks a church was organized. Mr. A. W. Prautch, a local preacher who had done missionary work in Bombay, and his wife were left in charge, the work being mainly among American soldiers and sailors who thronged the city at that time. In March, 1900, Bishop Thoburn returned to Manila and learned that Nicholas Zamora, under the direction of Mr. Prautch, had been holding meetings for some time, preaching to the people in their own

tongue. Zamora was licensed as a local preacher by the Quarterly Conference of the church in Manila and was recommended for admission to the South Kansas Conference, then holding its annual session. The recommendation was cabled to the Missionary Office in New York and promptly forwarded to the writer, who was in attendance upon the Conference named above and who, by permission of Bishop Vincent, presented the request. The Conference promptly and enthusiastically admitted Mr. Zamora, elected him to deacon's orders under the missionary rule, and Bishop Vincent transferred him to the Malaysia Conference. Bishop Thoburn was informed by cable concerning the action taken, and the same day the ordination took place in Manila. Mr. Zamora was in 1907 the pastor of a church in Manila numbering over seven hundred members. We had no church edifice large enough to accommodate his congregation, and his services were held in a theater while the new Knox Memorial Church was in course of construction. In all, we had in the city nineteen churches and chapels and twenty other preaching places. Some of these chapels were made of bamboo matting and were roofed with nipa, made from a species of scrub palm which grows in soggy ground. The houses and shacks in which the people live are usually constructed of the same material.

THE CONFERENCE

The Philippine Islands Mission Conference held its annual session in Central Church, Manila, under the presidency of Bishop Oldham, assisted by Bishop Thoburn. The church edifice is constructed of stone with gables of wood and roofed with asbestos, a fireproof, fibrous mineral, which is regarded as quite equal to slate. It was known as the American Methodist Episcopal Church, for the reason that

it is for the accommodation of English-speaking people. It is centrally located, well-built, well-furnished, and seats about two hundred and seventy-five. The Conference consisted of twelve missionaries, three of whom were on furlough; twenty-one Filipinos, three of whom were full members, and eighteen probationers. Six Filipinos were ordained deacons under the missionary rule; two Americans were elected to elder's orders under the same rule, and one Filipino to elder's orders in the regular course. Two local preachers were ordained deacons and two probationers were elected to deacon's orders under the missionary rule.

The reports of presiding elders, of missionaries in charge of large circuits, and of native pastors showed a marked advance. The numerical increase during the Conference year was over four thousand, making a total church membership (including probationers) of more than twenty thousand. There were forty-four local preachers and three hundred and fifty exhorters; the churches and chapels numbered eighty-eight; other preaching places two hundred and sixty-six; adults baptized, during the year, seventeen hundred and seventy-four; and children baptized five hundred and fifty-four.

AMONG THE PROVINCES

The Conference over, in company with Bishop Oldham, the Rev. Rockwell Clancy, of the Northwest India Conference, and the Revs. Robert Johnson and Harry Farmer, I made a trip of one hundred and twenty miles, to take part in the dedication of a new chapel and to visit important points where our work was already established. Leaving Manila, we traveled thirty-five miles by rail to San Fernando, then took *carromata* (a two-wheeled vehicle drawn by a pony) to Guagua, seven miles distant, where at 4 P. M.,

Monday, March 18, 1907, we dedicated a typical Filipino Methodist Episcopal Church.

The next day the journey was continued by rail eighty miles to Dagupan, where again we took *carromata* over a very rough road to Lingayen, a provincial capital, where there were a good missionary residence and a house used as a dormitory for boys of Methodist parents, who came from surrounding villages to attend the public high school. The Woman's Foreign Missionary Society has a building which is used for a girls' school. After an hour's rest a service was held in our chapel, about one hundred being in attendance. It was midnight when we reached Dagupan. On the return trip to Manila a stop of five hours was made at Gerona, where a service was held and the ordinances of the Lord's Supper and of baptism were administered. This is the kind of work that was being done by our missionaries and Filipino preachers week days and Sabbaths as the years passed by.

MISSIONARY BISHOPS

The wisdom of the policy of electing missionary bishops is splendidly vindicated by the success that has been achieved in Southern Asia since 1888. The splendid leadership of Bishops Thoburn, Warne, Oldham, the Bishops Robinson and Eveland, supported by the heroic labors of the missionaries and the native preachers, has, under the blessing of God, brought to pass results that otherwise could not have been achieved.

HAWAIIAN ISLANDS

Leaving Manila March 22, 1907, sailing via Hongkong along the coast of China, stopping at Amoy, Hinghwa, Foo-chow, Shanghai, Tokyo, as described in previous chapters,

I took the good ship *Siberia* at Yokohama, bound for San Francisco, which stopped nine hours at Honolulu, where, guided by Dr. John W. Wadman, superintendent of our work in the Hawaiian Islands, and using street cars and an automobile, I visited all our mission properties in Honolulu and made an excursion of several miles into adjoining territory.

HOME AGAIN

At 5 P. M. on July 8, the *Siberia* weighed anchor and put out to sea, heading for the Golden Gate, which she entered July 14, having voyaged on an almost waveless ocean.

The first familiar face I saw upon the San Francisco dock was that of Dr. F. D. Bovard, then editor of the *California Christian Advocate*, who rendered valuable assistance in passing the customhouse ordeal. On my world-round journey I had entered many ports, and of all these the port of San Francisco, because of our protective tariff, was the most difficult and vexing. But I bear cheerful testimony concerning the gentlemanly conduct of the customs officers. It is the system itself that is vexatious.

On July 24, after an absence of eight months and eighteen days, and having traveled nearly forty thousand miles without accident or a moment's sickness, except when tossed on stormy seas, I reached New York, the point from which I had departed on November 6, 1906, with a heart full of gratitude to Him who has said, "There shall no evil befall thee."

AMERICA FOREVER

There is no country on earth that equals the United States of America in resources and comforts. There is no country where the people are so well housed, well fed, and well clothed, and where the future is so full of hope.

CHAPTER XXXVII

NORTH AFRICA—1910

HAVING been authorized by the Board of Foreign Missions to attend the organization of the North Africa Mission and visit the Conferences in Europe, accompanied by Dr. John F. Fisher and his wife, Mrs. Lena Leonard Fisher (my daughter), of Cleveland, Ohio, I took the good ship Celtic, bound for Gibraltar, March 16, 1910. On March 22 our ship anchored off Ponta Delgada, the principal city of the Azores group, with a Portuguese population of twenty-five thousand. The nine islands in this group are said to be the most important insular possessions of the Portuguese republic. There were eight hours at our disposal, which were spent in a rapid excursion through the city and suburb. The houses are of Portuguese architecture and are substantially built. The Roman Catholic Church is almost the only representative of Christianity in the city and on the entire group of islands, and is well supplied with stately cathedrals and church edifices. There is a union Protestant church in Ponta Delgada, but it is small in numbers, very limited in financial resources, and meets with almost insuperable opposition from the Roman Church.

On March 24 the Celtic anchored off Funchal, Madeira Islands, a city picturesquely situated on a mountainside, claiming a population of fifty thousand.

To obtain a view of the city we took a train with cogged driver and track and ascended the mountain about two

thousand feet, where the city and ocean were in full view. The scene is splendid. Once beheld it can never be effaced from memory. At one's feet is the city ascending from the shore line up the mountainside, while beyond lies the wide expanse of the ocean, dotted with ships of commerce and boats that ply between the numerous adjacent islands. This group also belongs to the Portuguese Republic.

Our mission premises are situated in the central part of Funchal, fronting on a public garden, beautifully adorned. The mission house, of pleasing architectural proportions, contains twenty-four rooms, affording accommodations for missionaries, Seamen's Rest, school, church services, etc. At 3 P. M. a special service was held and we had the opportunity of meeting the missionaries, native workers, and members of our church to the number of sixty or more. There are two other mission centers on the island, but too distant to be reached in the few hours at our disposal. The work as a whole was represented as being fairly prosperous.

Saturday morning, March 26, our ship anchored off the great British rock fortress, Gibraltar, where a delightful Sabbath was spent with the Rev. A. B. Sackett, Wesleyan pastor, chaplain to the soldiers and sailors of the fortress and the harbor. It was my privilege to preach on Easter Sunday morning to a large congregation of brilliantly uniformed soldiers and sailors and a goodly number of civilians, and in the evening Dr. Fisher preached to an audience equally large. At 9 P. M. we attended a service at the Welcome Mission for Soldiers and Sailors, under the auspices of the Wesleyan Church.

On March 28, at 7:30 P. M., we sailed from Gibraltar on the steamer *Friedrich der Grosse*. Passing out of the harbor under the mellow light of a full moon, the rock fortress had the appearance of a mammoth sleeping dog,

whose bark, if he is ever angered, will be heard round the world. May he never have occasion to bark!

ALGIERS

Early in the morning of March 30 our ship anchored close to Algiers, on the north coast of Africa, having a population of one hundred and eighty thousand, taken by the French in 1830. The city is built on the side of an elevation which slopes upward from the sea, giving it a splendid setting, when viewed from the deck of a steamer. The streets are very winding and the houses rise above each other somewhat terrace fashion, overlooking the fine harbor.

Algeria is a part of the French republic. The provinces are Oran, Algiers, and Constantine. Each has a senator and two representatives in the French Parliament in Paris. After the Franco-Prussian War (1870), a large number of French people living in Alsace-Lorraine—the French province taken by Germany—emigrated to Algeria, where they secured land at very low rates, and now as farmers are very prosperous. These French provinces in North Africa contain as fine farming land as can be found in all the world. The climate is so mild that there can be produced crops of various kinds of cereals, vegetables, etc., throughout the year. Potatoes are planted and dug in every month of the year.

The two principal races in Algeria and Tunisia are the Arabs and the Berbers; the former includes the Moors and the latter the Kabyles. The Kabyles never lost their independence until conquered by the French eighty-four years ago. In North Africa there are probably about 175,000 Jews. The European population is rapidly increasing. In Algiers there are about 75,000 French, probably 50,000



ALGIERS, NORTH AFRICA

Algiers is a city and seaport of North Africa, on the Mediterranean, and is built in the form of an amphitheater. Viewed from the deck of a ship it presents a very imposing and picturesque appearance, the houses rising in terrace form from the level of the sea to a height of about five hundred feet. It consists of two parts, one of which is European in population and the other Oriental.

other foreigners, and 15,000 Jews. In Tunis there are about 50,000 Jews, 55,000 Italians, and 15,000 French. Some of the smaller towns are almost wholly European, but the Moslem population outnumbers all others combined, totaling about 5,000,000.

The French language is dominant in business and social life, but various other languages are heard. The Kabyle, Moorish, Arabic, English, etc., are all spoken. There are seen on the streets all classes, from the richly and fashionably adorned to multitudes who are in rags and tatters. The saddest-looking people are the Mohammedan women who cover their heads with a white texture and the lower part of the face with a thin gauze, through which they breathe, allowing only the eyes and part of the forehead to be exposed.

The mission in North Africa is remarkable for its linguistic ability. The twenty Christian workers present spoke from two to five languages each.

A reception given by Dr. and Mrs. Frease was attended by about seventy people, representing several Protestant missions and churches, and among the guests was the ex-queen of Madagascar, who was deposed by France in 1897 and banished to Algiers, where she was residing at the expense of the French government.

During the reception hymns were sung in English, French, Spanish, German, Arabic, Kabyle, and Gujarati, the last named being a language of western India. On Sabbath morning the mission worshiped with the congregation of the Scotch Presbyterian Church and the sermon was delivered by Bishop Hartzell. The writer preached in our Mission Hall at 3.30 P. M. The mission adjourned on Monday, April 4, after the ordination of Brothers Purdon, Smith, and Lochhead.

CONSTANTINE

The route from Algiers to Constantine by rail lies along the foothills of the Atlas Mountains and on the way for an hour or more at an elevation where the landscape was covered with snow. The inhabitants along the route are Arabs mainly, and they live usually in wretched hovels. Although the country is rich in agricultural and mineral resources, the common people are in poverty. Here, as everywhere, Mohammedanism consigns its votaries to a low grade of civilization.

Constantine was taken by the French in 1837, and since that date has been a province of France. During its long history this city, known in ancient times as Cirta, has been besieged and captured eighty times. Its location is at once picturesque and unique. It stands two thousand feet above the sea level on a foundation of solid rock, closed in on three sides by the river Rumel, rushing on its boisterous way to the sea. The dwellings of the people line the yawning chasm with a perpendicular depth of a thousand feet which divides the city. Here Roman antiquities abound. Archaeologists say that antiquities are more numerous in this vicinity than in Rome.

VISIT TO A MOSQUE

Mrs. Fisher, of our party, gives the following account of a visit to a Mohammedan mosque :

Through the good offices of two people we knew, long-time residents of Constantine, we were inducted into a most rare and unusual experience. This was no less a happening than, after passing a number of the followers of the Prophet in the performance of the necessary ablutions at the most modern-looking watertaps in the garden of the mosque, we climbed the narrow, winding stairs leading up to the minaret of the Mosque de la Place du Caranseraïl, the finest and most ornately

sumptuous in all Constantine. And there, "Christian dogs" though we were, we stood awaiting the coming of the muezzin, who should, from that holy height up against the very blue of the sky itself, call the faithful to prayer. We heard the sound of his footsteps presently, and then he issued forth from the tiny door which pierced the solid stone of the tower, bestowed upon us but a glance, kindly withal, and exactly as the sun set, his cry, echoed from myriads of mosques all over the Mohammedan world, went winging its way on the breeze of the evening to the dwellers in the street below.

The yellow African sun was sinking beyond the distant hills as we stood there upon the balcony of the minaret that day. Below us and on every side—the mosque must have been near the center of the city—myriads of low Oriental houses, of an architecture unchanged from ancient times, with their tiled roofs of mellowed reds and browns, lay lazily hugging the rolling contour of the ground.

Through the narrow, tortuous streets glided as silently as a dream the veiled women and the stalwart, white-robed figures of the dusky Arabs. Far down below us, in the Jewish quarter, the dirty children were still brawling in the streets and voluminous Jewish ladies were taking the air. The sunset light, slanting through the rock-ribbed gorge, touched with gold and gray the ruins of the Roman aqueduct over beyond the city. And over and above and enveloping all hung that thing, visible, yet perfectly, almost uncannily tangible to our Occidental senses—that veil of mystery, which must forever enfold and obscure the elusive spirit of the Orient. The cry of the Arab muezzin standing there beside us rose in a minor wail upon the evening air: "God is most great. I testify that there is no God but God. I testify that Mohammed is the apostle of God. Come to prayer! Come to prosperity! God is most great. There is no God but God." To the north, to the south, to the east, to the west, he sent forth the solemn summons in the hush of the dying day.

When it was ended, silently the muezzin glided through the tiny door in the minaret and was lost in the darkness within. Silently we too a little later retraced our steps down the narrow, winding stair. We paused but a moment in the mosque where our muezzin was leading the few who had gathered there in prayer. There were old men who knelt in the row of the prayerfully minded, to whom the numerous protestations and genuflections required in the telling of their beads was evidently a painful effort. It seemed a case of "words, words, words"—these prayers—and of "vain repetitions." What rest to a weary heart could be found by repeating over and over the ninety-nine "most beautiful names of God," upon the beads of a Mohammedan rosary? Yet these men were old. Their beards were long and white. Their

faces were marked with furrows and seams which human experience and sorrow, as well as age, had left.

And of Sidi Mustefa, the muezzin? No more does this Arab, with the clean-cut features and intelligent eyes, call to prayer from the minaret of the Mosque de la Place du Caravanserail. No more does he descend from it to lead the faithful in the prayers. Before our glimpse of him that April afternoon Sidi Mustefa had heard of a faith that meant more, infinitely more, than that cruel, heartless, soul-withering thing called Mohammedanism. It was something that called to glowing love and light and peace and hope from the Greater Prophet than Mohammed, and the soul of the muezzin had risen within him and called back in glad response. Perchance that very April afternoon he was thinking it must surely end soon—this vocation of his which no longer held his heart.

So closed our day.

CARTHAGE

Arriving at Tunis, a Mohammedan city with a population of about two hundred thousand, since occupied as a mission center, and finding that we had a day at our disposal, we decided to visit the site of ancient Carthage, a few miles to the northeast. We were so fortunate as to secure the guidance of the Rev. Mr. Flad, who had been rector of the Church of England in Tunis for twenty-two years and had made a special study of old Carthage.

It is said that the city was founded B. C. 900. As early as B. C. 600 it was one of the largest and most flourishing cities of antiquity. As the centuries passed, it was the scene of many bloody conflicts, and was captured many times by ambitious military leaders and was finally destroyed and buried. But its grave is being opened by the pick and shovel of the archæologist. The foundations and ruins of several edifices of great antiquity have already been uncovered. The great coliseum, where the Roman games were played and gladiators fought and Christians were thrown to the tigers and lions; the basilica, where Christians worshipped; the theater, where plays were performed for the amusement

of the multitude and where orations were delivered, have been exhumed and the work has only begun. A large museum has been erected in which works of art consisting of statuary and a great variety of antiquities are on exhibition.

CHAPTER XXXVIII

EUROPE—1910

HAVING completed the visitation of the North Africa Mission we sailed from Tunis, April 6, for Naples, Italy, where we arrived in the early morning of April 8 and at 6 P. M. the same day we reached Rome, where we were most cordially welcomed by Drs. Walling Clark, B. M. Tipple, and Professor Spencer and escorted to our mission building in which we were delightfully entertained by Dr. and Mrs. Clark.

A SENSATION

The Fairbanks incident had but recently transpired, and had produced a profound sensation not only in Rome but throughout Europe and America. Ex-Vice-President Fairbanks when in Rome accepted an invitation to address a congregation in our Methodist Episcopal edifice at a regular Sabbath service, which so offended the pope that he denied Mr. Fairbanks an audience. In America Archbishop Ireland hastened to the defense of his ecclesiastical master, saying: "It is not a question of Mr. Fairbanks going to a Methodist Church in Rome for Sunday devotions. It was a question of appearing to give the fullest approval of the work of the Methodist Association in Rome." That is, if Mr. Fairbanks had slipped into his own denominational place of worship in Rome by a back door entrance and then slipped out again by that same back door without making himself known or giving approval to our ecclesiastical exist-

ence in Rome, the pope would have graciously granted him an audience. Fortunately, that particular American statesman is not made of the intellectual and moral fiber that admits of that sort of obsequiousness. By the manly, dignified course pursued by the ex-Vice-President he honored his country, to which he has rendered distinguished service, the church, of which he is a loyal member, and himself as a citizen of the greatest republic in the world.

Of course the Methodist Episcopal Church as a whole is glad to know that our church in Rome has exerted an influence so potent as to attract the attention of the pope and the Roman hierarchy not only in Italy but also in America. The pope evidently knows that we are in Rome, and we take pleasure in saying that we are there to *stay*. It is gratifying to know that the attention of the Archbishop was attracted to our work in Rome when visiting that city. He says: "I was in Rome last winter and I made a very particular study of the Methodist propaganda. It has gone so far that the Catholics have organized the Society for the Preservation of the Faith to fight against it." This is very valuable testimony. If Bishop Burt had reported that our church was so influential as to cause anxiety to the Vatican, and that the hierarchy was alarmed, and that a special society was organized to counteract and neutralize our aggressions, there might have been some Methodists even who would have regarded it as an overstatement of existing facts. But when Archbishop Ireland gives such testimony everybody is likely to sit up and take notice. If our workers are so aggressive and successful as to justify the epithet "pernicious proselyters" from the Archbishop's viewpoint, then certainly something is doing. Besides, the very same thing charged against us in Rome may be charged against Roman Catholics in America. It is well known that when

the Paulist Fathers hold their missions in this country they urge every member of their church to bring at least one Protestant to each service. If Methodists in Rome are "pernicious proselyters," what are the Paulist Fathers in New York and other American cities? Besides, Methodists have the same right to be in Rome that Roman Catholics have to be in New York. No doubt the Roman pontiff would expel all Methodists from Italy if he had the power, and he would do the same thing in America.

By his manly and honorable conduct in Rome, ex-Vice-President Fairbanks unintentionally brought to the fore the arrogance of the Roman hierarchy as it has not been done for a long period of time.

ANOTHER SENSATION

Two days previous to our arrival in Rome ex-President Roosevelt had taken his departure, but the sensation produced by the snub he had administered to the pope and the Methodists was still intense. It is important to put on record the actual facts as they had just transpired. The writer has in his possession a statement made by one who was on the ground and had first-hand knowledge of all that happened.

Ex-President Roosevelt flatly refused to visit the pope because there were limitations and conditions imposed, to which he would not consent, namely, that he would not accept an invitation to visit our Methodist institutions. Before the arrival of Mr. Roosevelt, having in mind probably the excitement caused by the Fairbanks incident and the position assumed by the Roman Catholic authorities, Mr. Leishman, the American ambassador to Italy, assured our Methodist people that he would arrange for them an interview with the distinguished visitor at the earliest possible

moment. Mr. Roosevelt arrived in Rome on Sunday evening. He was presented to the king on Monday morning. On Monday afternoon, at half-past two o'clock, among the very first to be received were Drs. Clark and Tipple and Professor Spencer. The reception took place in the apartments of the ambassador. By the advice of the ambassador, no invitation was extended to Mr. Roosevelt to visit our institutions, as it was thought that it might cause some embarrassment, which proved to be very wise, as the Vatican authorities said in attempting to justify their insult that they supposed the invitation had been extended; hence their conditions imposed upon Mr. Roosevelt. Before leaving they were informed that a reception would be given on the following Wednesday at three o'clock, and they with their wives and the heads of the various Methodist institutions were invited to attend. At the close of the interview our brethren were delighted, being certain that our cause would not suffer at the hands of the ex-President. Unfortunately, a letter was wired from Rome to New York on Monday afternoon, and was published in the Monday evening papers and also in the morning papers of Tuesday (every word of which was true), was promptly wired back to Rome, and which greatly incensed Mr. Roosevelt, who immediately dictated a dispatch to the Associated Press in which he stated that, under the circumstances, he had requested the American ambassador not to hold the reception which had been announced for Wednesday. However, the reception was held, and was attended by about two hundred and fifty Americans, but the Methodist contingent was counted out. Meantime the papers announced in bold headlines that Mr. Roosevelt had administered a snub to the Methodists, which caused considerable excitement among the Italians who had supposed our position was assured. Taking the incident

as a whole, it had the appearance of an effort on the part of the ex-President to take the center of the stage, as is his wont, and proclaim himself as being impartial by smiting the pope with one fist and the Methodists with the other and by so doing secure the applause of the crowd.

THROUGH SOUTHERN EUROPE

Leaving Rome, I entered upon my second visitation of our European Conferences and missions, the first having been made in 1901, since which there had been a steady advance in all the countries where our work had been established. What follows refers to the situation as I saw it in 1910.

Having been requested to join Bishop Burt in Constantinople, we journeyed by rail to Brindisi, in southern Italy, and thence by steamer through the Ægean Sea and the Dardanelles, which divide between Europe and Asia. Our ship crossed the track of the small boat upon which Saint Paul and Silas sailed from Troas to Macedonia. From the deck of our ship could be seen, with the aid of a field glass, a half dozen columns of temples of old Corinth that were in their glory in Saint Paul's day, and also the modern city of Corinth, which has none of the grandeur or greatness of the older city. Our ship stopped four and one half hours at Piræus, a city of probably seventy-five thousand and the seaport city of Athens, six miles distant. An electric railway connects the two towns and the trip is made in about thirty minutes. Could it be that we were really in Athens—the city that represented the highest civilization the world could boast two thousand years ago—a city of all that was grandest in art, literature, philosophy, and oratory? In the brief time at our command we visited the most important points in the city, including the Acropolis and the

other wonderful ruins on the outskirts. Of course we ascended Mar's Hill and stood on or near the spot where Paul delivered his great address (Acts 17) proclaiming unto the Athenians the "God that made the world and all things therein," whom they "ignorantly worshiped." The city itself was not disappointing. After having seen many of the cities of the world, the writer is prepared to say that Athens is the most beautiful of all. The contrast between Athens and Constantinople could scarcely be greater. The former is beautiful in location and architecture, clean and white, being built almost wholly of marble; while the latter, though splendidly located, its buildings, except its palaces and mosques, are usually inferior and often unsightly, while its streets are narrow, filthy, and thronged with dogs. The city, standing upon a succession of hills stretching several miles along the Bosphorus in the form of a crescent, the emblem of the Mohammedan religion, has had a marvelous history. In A. D. 330 Constantine the Great made Byzantium the capital of the Roman empire, and from that date the city has been called Constantinople. It was frequently besieged by the Saracens, was taken by the Latins in 1204, by Michael Palæologus in 1261, and by the Turks May 29, 1453, since which time it has been the capital of the Turkish empire.

Piercing the center of the city, curving out from the Bosphorus, is the Golden Horn, which divides the city into two parts. The imperial palace, which was completed in 1867, is in the style of what is known as the new Turkish Renaissance. It is built of marble, is of vast dimensions, with a luxury and magnificence in its interior decorations and arrangement which are unexcelled in Europe and almost surpass belief. Its chief façade, about twenty-four hundred feet long, is mirrored in the Bosphorus. Here Mohammedan

mosques are numerous and in some localities forests of minarets pierce the sky. We spent an hour in Saint Sophia, once a Christian church, but converted into a mosque upon the Mohammedan conquest. There are still symbols of the Christian faith on some of its walls. Some time Christ will be again preached in this long-defamed temple. There are places of Christian worship, and in the constitution of the Turkish empire now in force freedom of worship is allowed. The most noted Christian institution in the city is Robert College, splendidly located on a height overlooking the Bosphorus. Among its students there are always numerous Moslem youths. It is a great lighthouse, sending out its rays into the darkness with which it is surrounded. Upon invitation of President Gates, Bishop Burt and the writer addressed the student body, numbering about three hundred, on a Sabbath morning and evening.

BULGARIA

Bulgaria, having recently freed herself from the galling Turkish yoke she had worn so long, was aspiring to a larger place in the arena of Balkan and European politics. Her capital city, Sofia, was growing rapidly and at the time of our visit claimed a population of one hundred thousand. The streets were being paved and an excellent street car service had been recently installed. In some parts of the country modern agricultural implements were already in use and the old indescribable plow and other ancient tools were being discarded. The territory of the country is about equally divided by the Balkan range of mountains, running east and west, and is as beautiful and fertile as can be found in Europe. Although the progress of the people had been long retarded by warring political factions, heavy burdens of taxation, and a tyrannical government,

there were, since the Turkish yoke had been broken, signs of progress that were very encouraging. Special attention was being given to a public free school system and facilities of excellent quality were already provided. In Tirnova there were two splendid gymnasiums, one for boys and one for girls, erected by the government at a cost of \$200,000, with a total attendance of eighteen hundred. Parents that were able to do so were required to pay a small fee, while the children of the poor were not only admitted free but were furnished one meal a day without cost. There was a strong movement going forward in favor of separation between church and state, notwithstanding the opposition of the hierarchy of the orthodox Greek Church. Disestablishment in the republic of France was powerfully influencing Bulgaria in the same direction. During two or three months twenty thousand copies of the New Testament had been sold, and there was a growing demand for Christian literature of the evangelical type.

THE BULGARIA MISSION CONFERENCE

The Bulgaria Mission Conference met in Tirnova, the ancient capital of the country, April 21, 1910, Bishop William Burt presiding. The city is picturesquely situated on both sides of a deep ravine, along which flows a turbulent river. Many of the houses are built terrace form on the hillsides. The Conference session was held in our church, located on a hillside, and would seat about two hundred people. There was a lecture room adjoining which would provide for fifty more; but both were inadequate to accommodate the people. At the evening services and on the Sabbath the aisle and vestibule were filled and a considerable number could not gain admittance. Several priests of the

Greek Church attended the Conference sessions and the public services, and some of them gave expression to the deep interest they felt in what they saw and heard.

At that time Bulgaria seemed to be at the dawn of a brighter day politically and religiously than she had ever enjoyed. Our preachers went out to take up their work with higher and brighter hopes than they had ever indulged. How little did they know of the terrible experiences through which they and their people were so soon to pass! The great Balkan War of 1912 and 1913 was soon to break forth, in which Bulgaria was doomed to be the greatest sufferer.

CHAPTER XXXIX

ALONG THE BEAUTIFUL DANUBE

THERE is a constant rise in the material and moral conditions of the people as one journeys northward from Constantinople through Macedonia, Bulgaria, Roumania, Hungary, and Austria. Constantinople is Mohammedan predominantly in population and morals. As Mohammedans become less numerous the grade of civilization and material prosperity rises. Among the capital cities of Europe, Bucharest, of Roumania, with a population of over two hundred thousand, bears the unenviable reputation of being the most immoral. Its buildings, public and private, are generally ornamented with stucco which gives them a gaudy appearance. The state religion is Greek Catholic and is ironclad. There is no such thing in Roumania as toleration or freedom of worship. The country is beautiful and fertile and is worthy of a better capital city and a higher type of the Christian religion.

BUDAPEST

Budapest, the capital city of Hungary, has a population of eight hundred thousand, is splendidly situated on both sides of the Danube, is substantially built, and many of its business houses and public edifices are elegant architecturally. The Parliament building, located on the east bank of the Danube, is a noble structure. The king's palace, standing on a high bluff on the west bank of the Danube, is one of the many magnificent royal residences of Europe. His

Majesty Francis Joseph, now eighty-four years old, enjoys the distinction of being both emperor and king—emperor of Austria and king of Hungary—and is known as the emperor-king. He visits Budapest once a year and remains about two weeks. During fifty weeks of the year the splendid palace never echoes to the footsteps of its royal owner. This palace was erected by the Hungarian people at a cost of \$15,000,000. It is luxuriously furnished throughout. One piece of tapestry—of which there are many—cost \$200,000. Eight chairs in one room, upholstered with tapestry, cost \$48,000. These chairs are a part of the furnishing of a suite of twelve rooms occupied by the king and queen of Spain during a visit of two days—the only guests who have ever occupied them. There is a suite of rooms held sacred to the memory of Queen Elizabeth, who was assassinated in Geneva, Switzerland, seventeen years ago. In one room there is a life-size statue of the queen in marble, and in another she is in marble, sleeping and supposed to be dreaming. She is represented by portraits and photos from girlhood to the sad termination of her most unhappy life. The costume worn when the fatal stab was given is seen, and the slit in the bodice shows the spot where the assassin's blade entered.

Thirteen years ago the Methodist Episcopal Church was founded in Hungary and we now have twenty-nine congregations. In 1911 the work was organized into a Mission Conference. It was my privilege to preach on a week day evening at a joint service and was interpreted into German by Pastor Melle. The Hungarian pastor took notes and announced that on the following Monday evening he would give his people the substance of the sermon. Hungary enjoys religious liberty which is greatly to her advantage. There are, however, several denominations that are largely

supported by state funds, namely, Roman Catholic, Lutheran, Calvinist, and Hebrew. The Roman Catholic Church is the largest, richest, and most influential. The bishops hold vast tracts of land, for which the peasantry pay exorbitant rentals. They also own immense properties in the cities and towns which provide large revenues.

VIENNA

Vienna, the capital of Austria, has a population estimated at two million and is a splendid city. It is built on both sides of the Danube, which separates it into two unequal parts. It is generously provided with parks and open spaces, which are beautifully ornamented with a great variety of trees and a profusion of flowers. The Prater is known as the Hyde Park of Vienna. To these parks the people of all ages and conditions flock daily by thousands, and find not only recreation and amusement but health as well. The palace is an extensive structure of plain exterior but elegantly decorated and furnished within. We were admitted to the royal treasury, where the crown jewels were on exhibition. Here are the bejeweled crowns of Francis Joseph and the late Queen Elizabeth. The crown of the queen cost \$600,000 and the cost of the emperor's was an equal sum, the total cost having been not less than \$1,200,000. Here are various supposed relics framed in gold and lavishly ornamented with costly jewels—a tooth of John the Baptist; piece of the apron worn by Jesus when he washed the disciples' feet; piece of the cloth that covered the table at the passover supper; a bit of wood from the manger at Bethlehem; a nail from the cross on which Jesus was crucified, and a piece of bone from the arm of Saint Ann. There is also a great variety of royal vestments and trappings.

In Vienna is Saint Stephen's Church, of pure Gothic architecture, founded in the fifteenth century and the greatest in Austria. Among many other objects of veneration and worship is a picture of the Virgin Mother garlanded with flowers, before which an ever-changing group of worshipers were bowed and numerous candles flamed. Many kissed the glass plate that covered the picture, and crossing themselves went their way. Here were maidens praying that they might find husbands, and young men that they might find wives. Husbands and wives were praying that they might be blessed with children. Looking upon these devout worshipers, I could not suppress the question: If this is not idolatry, what is it? In the Church of Capuchins the sarcophagi of the royal dead to the number of one hundred and thirty-two were seen. Here sleeps the misguided, unfortunate Maximilian, who attempted to establish a throne in Mexico.

Methodism was founded in Vienna forty years ago by English Wesleyans and was taken over by the Methodist Episcopal Church in 1897. Baroness Von Langenau in the same year gave a fine building to our church, eligibly located in Vienna, which gives permanence to our work. It provides a home for several deaconesses, a commodious chapel for church services, and apartments which are rented to families and which provide a considerable income. Our church is greatly handicapped by the illiberal laws of Austria. Only churches recognized by the state can legally hold public religious services. The churches so recognized are the Roman Catholic, Lutheran, Reformed, and Mohammedan.

Since the Mohammedan provinces of Herzegovina and Bosnia were forcibly annexed to Austria, the Mohammedan religion has been recognized and now stands as the equal,

in the legal sense, of the other churches above named. The law allows other religious services to be held by families only behind closed doors. We now have two Methodist Episcopal churches in Vienna, and according to the letter of the law our services are illegal. Complaint has been made by the Roman Catholics to the authorities, who thus far have deferred a decision. Our people claim that they do not violate the spirit of the law, for the reason that the congregations are made up of a union of families and consist only of specially invited worshipers. On the doors of our places of worship is inscribed, "Only invited persons can enter." A person wishing to unite with us must go to the proper state authority and put himself on record as withdrawing from a state church with which he has been identified, after which he is classed with persons who have no religion. The only easy way to get out of a state church in Austria is to die. In Vienna we have about two hundred and fifty members, but there are many who regularly worship with our congregations who have not severed their legal connection with state churches. I preached in our First Church, Vienna, through an interpreter, to a congregation that filled our commodious chapel. At the close of the sermon the holy communion was celebrated, nearly every person present participating, and a more spiritual and impressive communion service it has not been my privilege to witness. Were freedom of worship permitted in Austria, the Methodist Episcopal Church would achieve far larger results than are possible under existing circumstances.

CHAPTER XL

ITALY AND FRANCE

FLORENCE, with a population of about two hundred thousand, is one of the many interesting and important cities of Italy. It is often called the Athens of Italy, for the reason that it is the cradle of art and civilization in that country. It is situated in a beautiful valley surrounded by green hills and is divided into two unequal parts by the river Arno. The walls that were four times extended as the city grew, were in a great measure destroyed between 1865 and 1868. The city is well built, and its streets, which are usually narrow, are paved with slabs of stone. There are six bridges that connect the banks of the Arno. Here Galileo was born and here is the house in which Michael Angelo resided. In the Museum is his world-renowned statue of David, carved, it is said, from a block of marble which was supposed to have been spoiled and discarded by another artist. In this city Dante was born and here Girolamo Savonarola was hung and burned. It was my privilege to visit the cell in the monastery in which he lived for many years.

THE ITALY CONFERENCE

In this city the Italy Conference held its annual session May 4-9, 1910, with Bishop William Burt in the chair. The Fairbanks and Roosevelt incidents had brought the Methodist Episcopal Church in Italy under the limelight and had given it a position not previously attained. It should be remembered that a large number of Italian people

are thoroughly and forever alienated from the Roman Catholic Church, and reconciliation is impossible. The Vatican may continue to tearfully proclaim its affection for its dear children, but multitudes only sneer at its pretensions. As an illustration of public sentiment toward the Roman hierarchy it is only necessary to call attention to the great demonstration made annually in Rome commemorating the martyrdom of the reformer, Giordano Bruno, February 17, 1600, when many thousands of people march the streets of the city displaying banners upon which are inscribed "Down with the Pope," "Down with the Hierarchy," and others of like import. The monument that marks the spot where Giordano Bruno was burned at the stake, by order of the pope, stands as a silent but tremendous protest against the whole Vatican system. That the Vatican is arrayed against the king of Italy the whole world knows. It is also true that the masses of the people are with the king and in favor of the unity of Italy. The pope may continue to regard himself as a prisoner and to long for the time when he will have a temporal kingdom of his own, but the Italian people have decided that the temporal power of the papacy is a thing of the past. The breach between the Vatican and the people grows wider every year and will never be closed. The Fairbanks-Roosevelt incidents accentuated and emphasized that breach, which has become an impassable gulf. Unless Protestantism comes to the rescue, the Italians will become a nation of materialists and atheists. At present the serious-minded people who have not given up their faith in God, though they have lost all faith in the Roman hierarchy, are turning their thoughts to the Methodist Episcopal Church as the leading evangelistic force of the country. The fact that the Vatican guns are turned upon us only serves to

strengthen our position. It surely was providential guidance that directed the planting of the Methodist Episcopal Church in Italy in 1873, that it might have time to take root and be prepared for the struggle that has since been precipitated. If Methodism fails to gird itself for the battle, the cause of evangelical Christianity will be set back by decades. Not that Methodism is the only evangelical force in Italy, but it is now singled out as one of the special objects of wrath of the papal authorities and its defeat would greatly weaken every other evangelical agency.

THE FRENCH MISSION

This mission was founded in 1907, held its third annual meeting in Lyon, May 12-15, 1910, and was organized into a Mission Conference under the enabling act adopted by the General Conference of 1908. The territory covered lies in the southeastern part of France. We have not entered any place occupied by the Wesleyans. It must be admitted that the Wesleyan Methodist Church in France has not been earnestly aggressive in its movements. It has been at work there fifty years and has a membership of not over two thousand. Our coming is heartily welcomed by the Wesleyan body. The president of their Conference came as a fraternal messenger to our Conference and brought brotherly greetings and a hearty welcome. He proposed cooperation on the part of the two Methodist bodies, declaring that there is abundant room for and great need of both. It was also suggested that the two bodies might some time become one.

FRANCE?

Is not France a Christian nation? Yes, and no. The Roman Catholic Church has no doubt done much for

France, lifting her far above paganism in her civilization, but unable to give her a genuine Christian experience and true Christian ideals. Spiritually France is stranded—run aground—and is in imminent danger of spiritual shipwreck. The people, weary of being offered a stone when they needed bread, have on a tremendous scale repudiated the Roman Church, and if not turned atheists and materialists, they are not in a scriptural sense religious. The president of the Wesleyan Conference in an address stated that of the thirty-eight million people in France, thirty-five million have never heard the gospel appeal. If France is saved from irreligion, it must be through Protestant evangelization. The masses who have broken away from Rome do not possess the vitalizing spiritual life needed. The French are a splendid people and ought not to be permitted to grope in the spiritual gloom with which they are now enveloped. The Macedonian call, "Come over and help us," should meet with a prompt response from American Protestantism.

CHAPTER XLI

SWITZERLAND AND GERMANY

SWITZERLAND is at her best in May, and her best is probably unsurpassed by any other country in the world. What beautiful landscapes, picturesque valleys, undulating hills and majestic mountains! And these clothed with a wealth of foliage and flowers that cannot be adequately described. Then there are sparkling fountains, leaping cascades, plunging cataracts, and transparent, shimmering lakes that are plentifully supplied by the melting snows of the mountains.

Switzerland is a republic, and one who was born and bred in "the land of the free" feels more at home here than in any other European country. After having journeyed through Turkey, Bulgaria, Roumania, Austria-Hungary, Italy, Germany, England, and Scandinavia, where the escutcheons of royalty are always visible, it is refreshing to be in a country where there is no king or emperor and where all are equal citizens and character determines rank.

METHODISM IN SWITZERLAND

Switzerland is one of the small countries of Europe, having an area of only fifteen thousand nine hundred and eighty-four square miles and a population of about three million. Zurich, the capital of the cantonment, is situated at the outflow of the beautiful Lake Zurich, and has a popu-

lation of about one hundred and fifty-five thousand and is the place of residence of the bishop having charge of our European Episcopal Area.

Here the Methodist Episcopal Church was founded in 1856. At first and for many years our people struggled against the limitations and prejudices that always prevail in a country where a state church exists. Gradually the limitations have been removed and the prejudices have given way, until at present religious liberty and freedom of worship prevail.

The Switzerland Conference met in the ancient city of Basel on the Rhine, May 18-23, 1910. The business was conducted in an orderly manner and with a dignity that commands respect. The social aspects of the Conference were unique. According to the European custom, the early morning meal consists of coffee and rolls. Conference opens at 8:30 A. M. At 10 A. M. tea is served in the lecture room; at 1 P. M. a generous lunch is served, which is interspersed with singing and brief addresses. Here the Conference choir is in evidence. The name of the leader is Lark and the name fits the man. As the meal is served, the choir renders an occasional song or hymn, the harmony of which thrills even those who do not understand the language in which they are written.

Sunday was the great day of the Conference. The church in which the Conference was held not being large enough to accommodate the people, a public hall was secured that will hold two thousand people. At the forenoon service, when Bishop Burt preached, and in the afternoon, when a religious concert was given by the Conference choir and choirs from the adjacent towns, each led by its own choir-master, the hall was crowded to the limit. Interspersed in the program of music, brief addresses were delivered. The

crowds that attended these public services indicate the high esteem in which our church is held by the people.

THE GERMAN EMPIRE

The German empire consists of a union of the Germanic states. The distance from east to west and from north to south is about equal and the total area is two hundred and eleven thousand square miles. The agricultural resources are immense and its mineral resources scarcely less. The population is estimated at sixty-five million, and consists mainly of German-speaking people, with some Slavs and Danes on the eastern and northern borders and in the south some of Romanic origin. It is estimated that about two thirds of the people are Protestant and one third Roman Catholic.

The progress of Germany in agriculture, manufacture, commerce, and in military and naval equipment since 1871 has been phenomenal. Traveling through the empire, one is impressed with the splendid equipment of her railroads, while her ships of commerce and of war sail all the seas. In a word, Germany is a great world power for better or for worse. Traveling through the German empire, one is favorably impressed with the thrift and prosperity of the people. Great manufacturing centers are numerous and the output of the factories is immense. Agriculture is flourishing under an intensive system of farming, although in some parts agricultural implements and methods are somewhat primitive. The shops and fields are deprived constantly of the labor of more than one million men who are in the barracks. This great standing army must be fed, clothed, and sheltered at a vast expense by the people. The barracks and the factories require so large a number of men

that the fields must be cultivated and the harvests gathered largely by women and children. Surely, this is unnatural as well as un-Christian.

SOUTH GERMANY CONFERENCE

The Methodist Episcopal Church was founded in Germany in 1849 by L. S. Jacoby, D.D., who preached his first sermon in a small town about twenty miles from Bremen. On Easter Sunday, 1850, a class was organized in Bremen, consisting of twenty-one persons. This was the beginning of a work that has spread over Germany and Switzerland. In 1893 Germany was divided into two Conferences, designated North Germany Conference and South Germany Conference. The latter held its annual session in Freudenstadt, June 1-6, 1910.

NORTH GERMANY CONFERENCE

North Germany Conference met in Bremen June 1-6, 1910. Here Methodism was planted sixty-one years ago, and here one naturally recalls the heroic service rendered by L. S. Jacoby, D.D., the Rev. C. H. Doering, the Rev. Louis Nippert, the Rev. E. Riemenschneider, and the Rev. H. Nuelsen, father of Bishop J. L. Nuelsen. The city has a population of about two hundred and fifty thousand and is one of many flourishing cities in the empire.

The business programs and the religious services of the two Conferences in the German empire are substantially the same as in Switzerland. The missionary anniversary was held in the building in which Dr. Jacoby preached his first sermon. The hall, which accommodates about five hundred people, was quite full, and the writer made the address

through the brain and tongue of Dr. Junker, the president of our theological school at Frankfort.

METHODISM IN GERMANY

The Methodist Episcopal Church is deeply and firmly rooted in Germany and is destined to exert an ever-widening and potential influence upon the moral and religious life of the people. Already its presence as a spiritual force is felt and recognized. Dr. Robert Kuebel, of Tübingen, says: "Soon Methodism will be in evangelical Christendom the same dominating power that Jesuitism is in the Roman Catholic Church. Its chief blessing to us is that by its competition our church and clergymen have been awakened from sleep and made to work with an earnestness unknown for years. All honor to those zealous to do good and to save men: and that such a zeal now prevails among us we owe chiefly to Methodism."

Professor Harnack has said: "Among the different religious currents none interests me more than Methodism. If I have read church history aright, your denomination, since the time of the Reformation, has been the richest in Christian experience, the most active in Christian work, and the most fruitful in results."

Many other high authorities might be quoted, giving like testimony to the effectiveness of our doctrines and methods.

The Methodist Episcopal Church has long since passed beyond the stage of experiment on the continent of Europe and is now recognized as a permanent and potent force in the religious life of the Continent.

There are two institutions, one in North Germany and the other in South Germany Conference, that deserve special mention: the Theological School at Frankfort, in the south, and the Methodist Publishing House at Bremen, in the

north. The former educates and trains our ministers for Germany and Switzerland. But for this institution we would not have the intelligent, well-trained, consecrated preachers who now serve our churches in both these countries. The latter furnishes our preachers and people with religious literature, is growing in resources and usefulness, and is an important source of revenue for our growing work in the German empire.

CHAPTER XLII

SCANDINAVIA

DENMARK

DENMARK is one of the small countries of Europe, having an area of thirteen thousand seven hundred and eighty-four square miles and a population of about three million. The country lacks picturesqueness, its highest elevation above sea level being only five hundred and sixty feet.

The Danes do not forget the injustice perpetrated by their German neighbors in robbing them, as they claim, of Schleswig-Holstein in the war of 1864, and which they hope will yet be restored by the intervention of the powers in the not distant future.

COPENHAGEN

Copenhagen, the capital, has a population of over five hundred thousand, and is growing rapidly. The city has a good harbor and outlet to the North Sea. The harbor is said to be quite strongly fortified, but why the government should burden the people with taxes to provide for defense it is difficult to see, since the Danes could not resist for a day—hardly for an hour—an attack by any one of the principal European powers. Her continuance as an independent state depends wholly upon the good will of the great powers.

The city has many attractive and interesting features and institutions. Here is "The Church of Our Lady" (Lutheran State) in which are the statues in marble of the Christ and

his apostles, by Thorwaldsen. The statue of the Christ stands in a niche at the farther end of the nave, while the apostles line the two sides, six on a side. Paul, who takes the place of Judas, the traitor, holds the place of honor on the right, and the beloved disciple, John, stands on the left. It is said that when the great sculptor had completed the statue of Christ, he said, "This is my best; now I must decline."

THE METHODIST EPISCOPAL CHURCH

The Methodist Episcopal Church was established in Copenhagen in 1857. In 1908 the fiftieth anniversary of the delivery of the first sermon by the Rev. C. Willerup was celebrated. Bishop Burt conducted the service, and there were present the widow of Brother Willerup and the first person he baptized and admitted into the church in Denmark. On June 8, 1910, the day the writer left Copenhagen, Mrs. Willerup passed away from this world to join her husband, from whom she had been separated by death for many years.

In 1866, through the generosity of Harold Dollner, a Danish merchant of New York city, Saint Mark's Church was built in Copenhagen and dedicated January 6, 1866. This church was for many years the center of a large amount of Christian activity. It was what would be called in an American city a downtown church, doing settlement work under the leadership of the pastor, the Rev. Anton Bast. During the winter of 1909-10, thirteen thousand seven hundred and eighty-eight meals were served and four thousand two hundred and fifty-nine homeless men found shelter at night. There was contributed for this work in Copenhagen, the sum of about \$5,700. It was my privilege to deliver a missionary address in this church on a week day

evening to a congregation estimated by the pastor at four hundred. It is a source of deep regret that this church edifice has been destroyed by fire. It ought to be and will be rebuilt, probably in a more desirable location at an early day.

DENMARK CONFERENCE

The Denmark Conference met in Vejle, June 9, 1910. The Lord's Supper was administered in connection with the opening service. The congregation was large, and nearly all participated. There were twenty-three ministerial members in the Conference, which has since been organized into an Annual Conference.

The attendance of the people at the business sessions of the Conference was large and at the evening services the house was crowded. On the evening of the anniversary of the Board of Foreign Missions the house was quite too small to accommodate the people who wished to attend.

In Denmark, as in Switzerland and Germany, the growth of the membership of our church does not by any means measure the results that have been achieved. Many people attend our churches, participate in the services, and take part in our work who have not severed their relation with the state churches. What is known as the Inner Mission has been brought into existence in all these countries to check the tendency of the members of the state churches to become members of the Methodist Episcopal Church. The forms of worship and methods of work in these Inner Missions are substantially the same as in our churches.

NORWAY

Norway has an area of one hundred and twenty-three thousand square miles, only a small part of which has been brought under cultivation. Its winters are long and cold.

During one fourth of the year in the far north the sun does not appear above the horizon, and during another fourth it does not disappear. The population is over two million, more than one hundred thousand being engaged in fishing, manning a fleet of more than ten thousand boats, while one hundred thousand are engaged in raising cattle. While there are flourishing towns and cities far the larger part of the population live in country regions.

The people are Protestant and a State Lutheran Church is maintained. In the earlier years the prejudice of the state clergy against Methodism was very strong and seriously hindered the work, but that feeling is greatly modified.

ADVENT OF METHODISM

The advent of Methodism into Norway is worth recounting. The first Methodist preacher to enter the country was the Rev. O. P. Petersen. Upon his first visit, in 1849, he remained only one year and then returned to America. In 1853 he again returned to "raise up a people for God in Norway."

One bright morning in 1854, a ship sailed into the harbor of Arendal. The sailors were singing Christian hymns, which greatly surprised the people on shore. The whole crew had been converted in the Bethel Ship in New York harbor. These sailors began at once to tell the "Old, Old Story." Revival fires began to flame. The first church was organized at Sarpsborg, September 11, 1856, where the first church edifice was erected in 1857. The church has spread to many parts of the country and occupies Hammerfest, the remotest town in the direction of the North Pole.

NORWAY CONFERENCE

The Norway Conference for 1910 was held June 29 to

July 3, in Haugesund, a town of fourteen thousand population, located on the west coast. The town has no railroad connection and can be reached only by steamer, stagecoach, or private conveyance. The people are largely engaged in fishing industry and seem to be very prosperous. The coming of the Conference was an important event and made a profound impression. The church, a frame structure, accommodates about two hundred people and was crowded at every business session. The evening meetings were held in Temperance Hall, which accommodates six hundred people and was far too small to hold the people who desired to attend. I have rarely seen a building so densely packed as was this hall at all the evening meetings. The love feast was in some of its features unlike anything I have ever seen. It commenced at 7 P. M., and continued until midnight. Some of the most prominent people in social, business, and official life were present, among them the chief magistrate of the town. There were delivered during the evening eight addresses of an average length of about twenty minutes, and there were given many personal experiences of the saving power of the gospel of Christ. There were songs by a chorus choir of many voices, a trio, and by the whole congregation. There was a spirituality and a fervor in it all that reminded me of scenes I have witnessed in years gone by in love feasts in America, but too seldom seen in these later days. At about ten o'clock a generous meal was served to all the people, after which the religious services were continued until the midnight hour.

On Saturday afternoon the Conference and a multitude of people visited the monument of King Harold, on the edge of the town, who died A. D. 933. It was Harold who united the twenty-nine states into which Norway was divided in its early history into one kingdom. The monu-

ment consists of a granite shaft about forty feet high, standing upon a mound nearly half as high as the shaft. Surrounding the mound, at its base, are twenty-nine granite slabs, each about twenty feet in height, quarried from the rocks of the twenty-nine states respectively, upon which are cut the names of the twenty-nine petty kings that ruled these states at the time of the consolidation under King Harold.

In 1814, by a series of political events which cannot be narrated here, Sweden and Norway, against the wish of the latter, became united under one king, each country having its own Parliament. In this union Norway was never regarded as the equal of Sweden, and all international affairs were under the control of the latter, which was cause for continuous irritation and controversy. Finally, in 1905, Norway withdrew from the union, which for a time caused great political agitation in both countries and seriously threatened war. However, wise and humane counsels prevailed and a peaceful separation took place. The result is that Norway has become independent and is now classed among the progressive nations of Europe.

The Sabbath was a high day in Haugesund. By permission of the king's minister of religion in Christiania, one of the state churches, which accommodates about one thousand people, was placed at the disposal of the Conference for the morning service, the first instance of the kind in the history of Norway. Here Bishop Burt preached to a congregation that packed the house, while as many more were unable to enter, and in the evening he preached in the state church cathedral which holds three thousand, and it was crowded to the limit. At 3 P. M. a mass temperance meeting was held in a public park, the estimated number in attendance being five thousand, and the writer was one

of the speakers. Norway is alive on the temperance question and is pushing for the goal of the total prohibition of the liquor traffic. At 6 P. M. the ordination service was held, after which appointments were announced, and one of the most interesting sessions the Norway Conference ever held came to an end.

SWEDEN

Sweden has one hundred and sixty-seven thousand four hundred and seventy-seven square miles of territory and a population of about five million five hundred thousand. While there is much fine scenery, it lacks in some parts the majestic natural scenery which so widely characterizes Norway. The country being less mountainous has a far larger area of cultivatable land than its neighbor. It has three months of perpetual night in winter and three months of perpetual day in summer on its northern border.

The Swedes, like the Norwegians and Danes, are a stalwart people. Not a few are six feet tall and well proportioned. Politeness among all Scandinavians is a fine art. "Thank you," with an upward inflection on the "you" is so often heard that it becomes a bit monotonous to American ears. Perhaps, however, some Americans fall as far below the standard of real politeness as the Scandinavians rise above it.

METHODISM

Methodism was introduced into Sweden by a native of the country, John P. Larsson, who was converted on the Bethel Ship in New York harbor. This was in 1853. The next year Brother Larsson was joined by another layman, S. M. Svensson. Later came the Rev. A. Cederholm, who commenced work in Gotland, an island in the Baltic Sea.

In 1865 Dr. Durbin visited the mission and advised that classes be organized. The revival spirit prevailed and large numbers were converted. Bishop Kingsley, who started on his never-completed world-round journey in 1868, visited Sweden and constituted the work a regular mission. Although as the years have gone by the government has become increasingly tolerant, our progress has been handicapped in many ways. The state church claims a sort of religious proprietorship over every Swedish subject, who is by birth identified with that church. To get out of it and into a dissenting body one must first unchurch himself by making formal application to the proper authorities, after which he is classed as a sort of outcast, or as having no religion. A young man or a young woman who is a member of the Methodist Episcopal Church cannot be a teacher in the public schools. There came to my knowledge the case of a young lady, a teacher in a public school, who believed herself to be called to work in one of our missions in Africa, but did not identify herself with us for the reason that by so doing she would at once lose her position as teacher. She decided to remain a member of the state church until she was ready to go to Africa, then resign her position and take her appointment as a missionary. Slowly the old prejudices are yielding and the time will come when they will wholly pass away. A pointer in that direction was seen on Conference Sunday at Orebro, when every state church pulpit was filled by a Methodist preacher.

SWEDEN CONFERENCE

The Sweden Conference met July 6-11, in Orebro, a city of thirty thousand inhabitants. Nine years previously, when I was a visitor, the Conference met in this city. Since that time a very marked advance had been made. Then our

people were worshiping in a very plain edifice, quite inadequate to their needs and in an inconvenient location. Now they have an excellent building, furnishing adequate facilities for the church services and work, with additional space for business purposes and residence apartments, centrally located. The space rented furnished an annual income equal to the interest on the loan made to erect the building, with a balance to apply annually upon the principal. The auditorium of the new edifice will accommodate seven hundred or eight hundred people, and there are other rooms, including a commodious lecture room.

The ministerial membership of the Conference is about one hundred and twenty-five and is the strongest numerically of our European Conferences. During the session ten young men were admitted on trial, six of whom were graduates of our theological school at Upsala, and all of whom had attended that institution. The school at Upsala deserves special notice. It was commenced in Orebro, in 1874, and later removed to Upsala, where it has for several years been under the supervision of the Rev. K. A. Jansson, upon whom the Ohio Wesleyan University very deservedly and worthily conferred the degree of Doctor of Divinity at its commencement in 1910. Dr. Jansson is thoroughly orthodox and can safely be trusted to train the candidates for admission to our ministry.

The presence and addresses of Bishop Hamilton, Dr. Spencer, editor of the Central Christian Advocate, and Dr. John F. Fisher, of the East Ohio Conference, and his wife, were highly appreciated by the preachers and people and gave special interest to the session. Visitors to these European Conferences are not so numerous as they are to Conferences in America, and are not called down if they exceed ten minutes.

CHAPTER XLIII

THE RUSSIAN EMPIRE

FINLAND

FINLAND has been described as "The Land of a Thousand Lakes." In traveling across the country by rail one is seldom more than a few moments at a time where one or more of these lakes are not within the range of vision. Some of them cover large areas, but none of them, so far as I was able to learn, are navigated except by small boats. They are largely used for floating logs from forests to saw-mills to be manufactured into lumber. Finland has an area of about one hundred and fifty thousand square miles. The principal resources are its forests and fisheries, the former furnishing the material for the erection of their homes and the latter for supplying their tables with one of their most important articles of food. A meal is seldom served which does not consist of two or three kinds of fish, prepared in as many different ways. The climate being somewhat inhospitable, the variety of cereals, vegetables, and fruits is not large. Horses and cattle are raised and considerable quantities of butter and cheese are produced. Potatoes, barley, and rye are grown quite largely in some localities. The country abounds in vast quarries of granite and porphyry.

The seacoast is said to be three thousand miles long and is made jagged with almost innumerable fjords, some of

which extend many miles inland. In the year 1802, at the close of a war between Russia and Sweden, Finland became a grand duchy, under the suzerainty of the former. The relation of the two countries has always been unsatisfactory. Finland has always desired greater independence, while Russia has been disposed to allow less and less. Under the original agreement the former was largely self-governing, having its own Parliament, coining its own money, having its own banking system, and issuing its own postage stamps. The upper branch of the Parliament is appointed by the Grand Duke (the Czar), while the lower house is elected by the people, women having the same right of franchise as men and being eligible to seats in the lower body. Recent action of the Russian Douma has greatly restricted the privileges of the Finnish Parliament, and is the first important step toward depriving the people of the large measure of self-government they previously enjoyed, and places Finland in the same relation to the empire as other Russian provinces.

Racially, the Finns are related to the Hungarians and have no kinship with the Russians. They constitute about four fifths of the one million five hundred thousand population, the remaining fifth being Swedes. They are an intelligent people, ninety-nine per cent being able to read.

THE METHODIST EPISCOPAL CHURCH

Our church is said to have been first introduced into Finland by two sailor brothers, Gustaf and William Bernlund, who were converted in America and returned to Kristinestad, their family home. They were joined by local preachers from Sweden, who greatly helped forward the good work. In 1883 a few societies were organized and in 1885 the work became a separate district of the Sweden

Conference. Subsequently the work was separated from Sweden and became a separate mission.

FINLAND AND SAINT PETERSBURG MISSION CONFERENCE

This Conference met in Saint Michaels, Finland, July 14-17. Here our people have secured a valuable lot, finely located, with a frontage of about one hundred and fifty feet and a depth almost twice as great. The building, occupying the entire front line, has been reconstructed on the inside so as to provide a chapel that will accommodate two hundred people, and also rooms for school and residence purposes. The town has a population of four thousand and is typically Finnish. The houses are built of wood and usually have solid granite foundations. Sleeping accommodations for the members of the Conference were provided by the people and meals were served in a suite of rooms in the church house.

The reports of the superintendent of the mission, George A. Simons, D.D., and of the district superintendent showed encouraging progress along all lines. Five languages were in use—Finnish, Swedish, English, German, and Russian.

HELSINGFORS

Helsingfors, the capital and chief city of Finland, has a population of one hundred and fifty thousand, about equally divided between Finns and Swedes. Here the Swedes have an excellent church property, splendidly located and free from debt. An adjoining property upon which business shops are erected, carries a debt of about \$14,000, which was being gradually reduced from rentals and would soon be free from all incumbrances. In this city the Finns have a fine location, with a very neat and attractive place of wor-

ship, which will accommodate about two hundred people. The building also provides a residence for the pastor and rooms for social and religious uses. Unfortunately, the debt was large and greatly burdened the congregation. Here I spent a Sabbath, preaching in the morning to the Swedish congregation and in the evening to the Finnish. More devout and intelligent congregations could not be found anywhere. The Swedish and Finnish preachers are wide awake, and if adequately assisted for a few more years, the work under their care will be largely self-supporting. By authority of the General Conference, the work in Finland and Russia has been separated, the former becoming an Annual Conference and the latter a mission. The vastness of the Russian empire is simply overwhelming. Her total area is 8,660,395 square miles. In Europe her area is about 2,000,000 square miles. Her length from east to west is about 6,000 miles. Her total population is estimated at 173,000,000. Of these 15,000,000 are Mohammedans, 18,000,000 Roman Catholics (mostly Poles), 6,000,000 Jews, 6,000,000 Protestants, 120,000,000 Orthodox Greek. About thirty other nationalities are included. The state church is the Orthodox Greek, and until recently no one could renounce his creed without incurring the penalty of imprisonment.

For centuries previous to 1861 the common people were serfs, belonging to either the crown or to private parties. In the year named by imperial decree the serfs were emancipated. Like the Negroes in America, emancipated by President Lincoln in 1863, these serfs were without education. Even at this time eighty-five per cent of the people cannot read or write. Russia has no public school system, and private schools are few and of low grade. Her universities are hotbeds of nihilism and revolutionary schemes.

The government of necessity is a military despotism. The frontier is rigidly guarded. One cannot cross the line unless he has a passport that has been viséd by a Russian consul, nor can he leave without having his passport viséd by Russian police authority.

While foreigners entering Russia were allowed to adhere to their respective religions, they did not dare, until recently, to attempt a propaganda among Russians. By a decree of the Czar a considerable degree of religious liberty is now permitted, which accounts for the presence of the Methodist Episcopal Church in the empire.

SAINT PETERSBURG (PETROGRAD)

We have established our headquarters in Saint Petersburg (now Petrograd), the capital of the empire, which has a population of one million five hundred thousand. The city, founded by Peter the Great, is on the banks of the Neva, on marshy ground, which renders the foundations of many of her great buildings insecure. The foundation of Saint Isaac's Cathedral, the greatest on the continent north of Rome, was reported to be giving way, and there was a rumor that the entire edifice was in danger of collapse.

Among the many notable institutions in the capital is the National Library, where, through the good offices of Dr. Simons, I was allowed to see the celebrated copy of the New Testament known as the Codex Sinaiticus, discovered by Dr. Tischendorf in 1844, and presented by him to Alexander III in return for special facilities afforded in making the discovery and possession of the precious volume possible. It is kept in a case with a glass cover and is carefully guarded. As a special favor the case was opened and I was permitted to place my hand upon its ancient pages. It dates

back to the fourth century, and is the oldest known copy of the New Testament.

Here in the capital we have organized a church, the membership consisting of Russians and Germans. On a weekday evening I had the privilege of preaching to a congregation of about one hundred and fifty people and was interpreted into German and Russian. What is most needed here is a church building, providing for public worship, social service, and a parsonage, for which \$100,000 is needed. In all Europe there is no place where the need of such a property is so great. The hall we occupy will accommodate only about two hundred and is wholly inadequate to our pressing demands. By the generosity of the late Mrs. Fannie E. Gamble, the sum of \$50,000 has been provided, and it is hoped that the balance will soon be forthcoming.

George A. Simons, D.D., is in charge of our work and has already proven himself to be a wise and efficient leader. There are vast numbers of people, now that a degree of religious liberty is allowed, who are easily approachable and who will promptly respond to evangelical leadership. There is probably no country, nominally Christian, where there are such possibilities for an aggressive type of Protestantism as in Russia.

BISHOP WILLIAM BURT

With the adjournment of the Finland and Saint Petersburg Mission Conference, July 17, 1910, Bishop William Burt completed his seventh round of our European Conferences. On this seventh round I was privileged to be present at each Conference, and I take special pleasure in testifying to the painstaking care and efficiency with which his responsible and difficult duties have been performed.

I have often wondered how he had made himself familiar with the names of the preachers. Though many of the names are unfamiliar to American ears and difficult to pronounce by an American tongue, he never once failed to recognize a brother by name who addressed him as chairman. To say that he is popular among preachers and people is only to pay a richly deserved compliment to a faithful bishop and brother beloved.

PERSONAL

I sailed from New York March 16 and returned August 7, having been absent four months and twenty days. During that time I attended twelve Conferences, beginning with Algiers in North Africa, and ending with Saint Michaels, in Finland, including the World Missionary Conference in Edinburgh. I traveled about twenty thousand miles, delivered forty-nine sermons and addresses, and looked after a great many business interests. I did not fail to meet every engagement and was not ill a moment except when having a brief tussle with Neptune on the North Sea. Everywhere I received the most cordial welcome from preachers and people, which was ample compensation for the fatigue of travel endured and the labor performed.

THE EUROPEAN WAR

[As I close the foregoing sketch of the Methodist Episcopal Church in Europe (September 8, 1914) the great war, now involving eight nations, with a possibility, if not a strong probability of including three or four more, is raging and hundreds of thousands are being slain. What the final outcome will be no human foresight can tell. That our work in France, Germany, Austria-Hungary, and

Russia will be greatly retarded and damaged is more than probable. While the struggle is for the maintenance of the prerogatives of royal dynasties and the glory of the few who wear crowns, let all hope and pray that the wrath of man may be so overruled as to more rapidly than ever before bring in the universal reign of the King of kings and Lord of lords—when “men shall beat their swords into plowshares, their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war any more.”]

CHAPTER XLIV

THE WORLD MISSIONARY CONFERENCE—1910

IN the interval between the sessions of the Denmark and Norway Conferences, June 12-30, I attended the World Missionary Conference in Edinburgh, June 14-23, to which I had been appointed a delegate by the Board of Foreign Missions of the Methodist Episcopal Church. It was a notable gathering, representing the great leading Protestant denominations of the world. The number of delegates was about twelve hundred and included men and women of various races, languages, colors, and nations, from Christian and non-Christian lands. But notwithstanding the variety of nationalities and tongues, when delivering addresses, except in a single instance, all spoke English and though sometimes with a strong accent, spoke it well. The Conference held its daily sessions in the United Free Church Assembly Hall, the capacity of which was taxed to the utmost. The honorary chairman was Lord Balfour, who occupied the chair at the opening and the close of the Conference, while Dr. John R. Mott was the acting president at the business sessions.

Eight commissions had been appointed two years previously who had been studying carefully the subjects assigned to them, and each presented a report of the conclusions reached. The order of discussion was not according to American usage and was not wholly satisfactory. The chairman tried to be fair and impartial in assigning the plat-

form to the many who desired to be heard, but it was simply impossible for him or the business committee that assisted him to determine who among the twelve hundred delegates were the most deserving by reason of superior ability.

THE SUPREME HOUR

The supreme hour of the business sessions was reached when the report of Commission Eight on Cooperation and Unity was presented, in which it was recommended that a Continuation Committee be appointed, consisting of thirty-five members to be international in character. This committee was to give chief attention to cooperation and unity but was prohibited from any attempt to bring about organic union of churches or societies.

A MISTAKE OVERRULED

It was a matter of sincere regret on the part of many delegates that, to conciliate the High Church people of Europe and America, the Conference ruled out the consideration of missions among people where the Roman Catholic Church and the Greek Church are dominant; but that mistake has been overruled to the great advantage of Protestant missions in the countries where these peoples dwell. The very fact that those missions were excluded from consideration brought them to the fore more prominently than any discussion of their merits in the Conference could have done. Before the Conference closed a consultation was had by delegates representing churches that have missions in Mexico, South America, France, Italy, parts of Germany, Austria, and Russia, which has already given a new impetus to Protestant missions in those lands. Protestant missions are not prosecuted to destroy the Roman Catholic and Greek Churches but to reform them.

They cannot reform themselves for the reason that they have well-nigh lost all spiritual vitality and idolatrous rites and ceremonies are universally prevalent. And yet underneath these idolatrous rites there is a substance of Christian truth that is but dimly seen and in many instances entirely hidden which must be uncovered, and brought into the light—a thing these ecclesiasticisms cannot do. With the Bible withheld from the people, a priesthood often ignorant and immoral, and illiteracy widely prevalent, what hope is there of reformation from within? The reason why the Roman Catholic Church is so much less idolatrous and more intelligent in North America than it is in Mexico, South America, and Italy is because here it is in contact with the great potential Protestant Church. Had there been as little evangelical Christianity in North America as in the countries named, the Roman Catholic Church would be no better here than it is there. The same influences that have so greatly improved that church here will produce like improvement elsewhere. That the Vatican is doing its utmost to resist and to neutralize all reformatory influence is seen in all its movements. The bull of the late Pope Pius X against "Modernism" is in that direction, but that it will accomplish the end for which it was put forth is already seen by all discerning minds to be not only improbable but impossible. There is already assumed an attitude of insubordination on the part of distinguished professors in Roman Catholic universities.

A recent writer in *The Christian Advocate* says: "The rebellion is open and it seems to be daily increasing in volume. The German professors have almost in a body refused emphatically to subscribe to the anti-modernist oath. . . . These men are united in their determination to resist to the death this attack on their liberty of conscience." Evi-

dently the spirit of Martin Luther is not dead nor dumb. Another great revolt against the Vatican seems imminent, if it is not already initiated. Once started it will shake Vaticanism to its center and bring to pass, let us hope, the abatement of its baneful influence throughout the Roman Catholic world. Surely, this is a time when in all Roman Catholic and Greek Church countries Protestantism should "lengthen its cords and strengthen its stakes."

CHAPTER XLV

CONCLUSION

AFTER mature deliberation and earnest prayer for divine guidance, I sent to the presiding officer of the General Conference the following paper:

MINNEAPOLIS, MINN., May 17th, 1912.

SISTERS AND BROTHERS OF THE GENERAL CONFERENCE:

Since reaching Minneapolis, the inquiry has frequently been made as to whether I will be a candidate for reelection to the office of corresponding secretary of the Board of Foreign Missions. I have not until now given a definite answer.

For many months the question has been to me an important one. It is not easy to separate oneself voluntarily from a form of service that has commanded one's time, thought, and heart for almost a quarter of a century. My election as corresponding secretary of the Missionary Society in 1888 was the most unexpected event of my life.

Accepting the position to which the General Conference elected me, I have had for my motto from that day until the present hour, "This one thing I do." In the discharge of my duties, under the direction of the Board of Managers, I have served longer as corresponding secretary than any other man who has held that office. I have visited and inspected our foreign fields more widely than any other official of the church, and have come into close touch and sympathy with missionaries and workers everywhere—as noble and heroic a band as can be found in the world. But notwithstanding my love for the work and the workers, for reasons that are conclusive (but need not be enumerated here), I have decided not to stand for reelection. Although in the remnant of days that may be allotted to me I will not be responsible for the work, I will not lose my interest in and love for the men and women who stand on the red-hot battle line that divides between the followers of false gods and those of the King of kings and Lord of lords. Whatever of brawn, brain, and heart I may possess will be devoted to the work I will lay down when the General Conference adjourns.

Very sincerely yours,

ADNA B. LEONARD.

GENERAL CONFERENCE ACTION

Immediately upon the reading of the foregoing paper Dr. James M. Buckley moved that Adna B. Leonard be elected emeritus corresponding secretary of the Board of Foreign Missions and it was done by a rising and unanimous vote, accompanied with the Chautauqua salute. Being called to the platform, I tried to express something of the appreciation I felt for the spontaneous, hearty action taken and the honor conferred.

Later a special committee, of which Dr. J. M. Buckley was chairman, reported the following, which was unanimously adopted by a rising vote :

Whereas, Dr. Adna B. Leonard has notified the General Conference that he does not desire a reelection as corresponding secretary of the Board of Foreign Missions, be it

Resolved, 1. That for twenty-four years Dr. Leonard has set an example of devotion to the cause which was committed in large part to his heart, his head, and his hands, worthy of remembrance and imitation.

Resolved, 2. That his name should be enrolled in the records of the Board of Foreign Missions, the history of the Methodist Episcopal Church, and universal Methodism.

Resolved, 3. That his name and designation as General Corresponding Secretary Emeritus, of the Board of Foreign Missions be printed in the Annual Reports of the Society so long as he lives.

Resolved, 4. That his salary be continued till the next meeting of the Cincinnati Conference, which he has honored so long.

Resolved, 5. That in view of his long career in the office and his advancing years, the Board of Foreign Missions be empowered to make him such a grant annually as they shall judge to be advisable.

A FINAL WORD

I know that I am on the sunset slope of life and that the sun of my earthly day nears the horizon, but the prospect brightens as the day draws to its close, and I am proving the truthfulness of the Holy Scripture, which says, "But

it shall come to pass that at evening time it shall be light.”
This volume is my “Ebenezer”—my Stone of Help, for
Hitherto hath the Lord helped me.

“Here I’ll raise mine Ebenezer :
Hither by thy help I’m come,
And I hope by thy good pleasure
Safely to arrive at home.
Jesus sought me when a stranger,
Wand’ring from the fold of God,
He to rescue me from danger
Interposed his precious blood !”

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The Stone Of Help

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Leonard, A.B.

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DATE	ISSUED TO
OCT 10 '67	W.C. Barclay
MAR 3 '69	Rev. J.A. Earl
MAY 1 '69	J.C. Bayler

The Stone Of Help

